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No. 8.

Expect Great Things from God. Attempt Great Things for God.

THE SAVIOUR CALLS FOR SERVICE.

O woman hearts that keep the days of old
In living memory, can you stand back
When Christ calls? Shall the heavenly Master lack
The serving love which is your life's fine gold?

Do you forget the hand which placed the crown
Of happy freedom on the woman's head,
And took her from the dying and the dead,
Lifting the wounded soul long trodden down?

Do you forget who made the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service; from your fears
Rise, girt with faith, and work for his dear sake.

And He will touch the trembling lips with fire:
O let us hasten, lest we come too late!
And all shall work; if some "must stand and wait,"
Be theirs that wrestling prayer that will not tire!

—The Presbyterian.

EVERY hour twelve hundred souls pass from India into eternity. What we are to do must be done quickly.

A HINDU widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day, a few drops are dropped into her ear."

WE would like to call special attention to the topic on our Calendar for August fifteenth. Prayer for "Wisdom in Planning How to Raise Money." As the members of our auxiliaries return to their homes after the summer rest, let us ask for special guidance for the winter's work, and particularly, that the treasuries of Auxiliary, and Branch, and Board may so be filled as to meet the constantly increasing demands from the field. The receipts of the first half of the year are: in contributions, \$49,487.14, against \$50,036.96 during the same time in 1892. The legacies for the six months have been \$18,448.89, against \$13,070.37 for last year. As has been often said, the dependence of the Board is upon the gifts of the living. The legacies of the last six months in 1892 amounted to \$22,083.22, and it will readily be seen that those for this year may easily drop below this sum. We trust our friends will take up the work in the autumn with new earnestness and zeal, and that the treasury may show good results of their efforts.

The power of Christianity in the one matter of self-control is brought out in the following description of the lack of it in heathen countries. A missionary from China writes:—

I WAS talking with a group of women in the dispensary, when I suddenly noticed a large swelling on the neck of one of them. She had been coming for a long time with a little boy, and I was somewhat surprised that I had not noticed it before. She said she had had it for years; probably her winter garments had concealed it. A woman beside her added, "You got mad, didn't you? and then the swelling came." Mrs. Liu admitted the diagnosis to be correct, and when I said, as gravely as I could,—for number two's guess at the cause struck me as very funny,—"Why do you women let your tempers run away with you?" "We haven't your doctrine," said Mrs. Liu; "it makes all the difference between our tempers. I am trying now to control mine, and I never wanted to do so before." The Chinese temper is something really dreadful. Last summer I heard two terrible quarrels in the courts on the south side of my corner of the compound. I heard afterward one woman was reviling her god because he had let it rain too long and spoil the roads. Another woman was quarreling with her daughter-in-law as to what garment the latter should put on. A physician told me it was no uncommon thing for their passion to paralyze the vocal cords, and others even die of rage.

The extreme care exercised by our missionaries as to finances, is exemplified in a letter recently received from one in charge of a girls' boarding school in India. In asking for an extra appropriation, she says:—

You will begin to class me with the four things that are never satisfied,—that say not, "It is enough." But how can we say it is enough when so

many things are wanting? How can we be satisfied when our arrangements are so unsatisfactory in so many particulars. I think if I should tell you just how our girls live, you would be surprised. We give them a coarse blanket once in a year and a half, but cannot give a bit of matting to lay down between the blanket and the ground. They sleep in the same clothes that they wear by day, because we can give them no changes. Two girls eat out of one dish and four or five use the same drinking vessel, because we cannot give one apiece. They can bathe only once a week, and it is necessary to bathe much oftener here than at home, because we can give only enough fuel to heat so much water; then they must wipe themselves with any old worn out garment they may happen to have, because we cannot give them towels. We can give only two pieces of soap during a term of four and a half months, and they do all their own washing. There is a great deal said about letting the girls live in their own simple style; but those who say it do not know just what it implies. If it is best for them to live in the way described, well and good. I have stopped worrying over it, because I cannot help it; but I wish I could help it!

MRS. ANDREW AND DR. KATE BUSHNELL, as missionaries of the World's Women's Christian Temperance Union, have recently completed a tour of the world as far as London. The main purpose of this journey was to strengthen the cause of temperance and purity in non-Christian lands. Through the instigation of Mrs. Josephine Butler, they made endlessly thorough investigations in India, to discover the truth as to the alleged continued official recognition of vice in the Indian army. The English government has this year appointed a Departmental Committee of Inquiry, and these ladies have given their detailed evidence. They found that the law had been a dead letter. Lord Roberts, the commander-in-chief of the Indian Army, who has just landed in England, asserts, on the contrary, that every attention and respect has been paid in India to the resolution of the House of Commons. These ladies were told in India that there were no lock hospitals and no official countenance of vice. Nevertheless, they visited many lock hospitals, talked with the inmates, and visited nearly all the official quarters where the legalized fallen women are housed. From one woman they purchased her registration ticket, which specified the set days for medical examination, and bore the name of the cantonment magistrate and the initials of the European examining doctor. As Dr. Bushnell says, "Lord Roberts is either culpably ignorant, or very blind as to what is going on with regard to the regulation of vice in the Indian Military Cantonments." The time is past when any skeleton in any remotest closet of the world can

be kept hid from the gaze of all the world. The day has dawned when Christian women will not allow any wrong done to the weakest of their sex without a vigorous protest, and that protest will be continued until the wrong is righted.

G. H. C.

VILLAGE SCHOOLS IN INDIA.

VILLAGE schools are one of the most fruitful forms of missionary work in India. Even if there are no Christians in a friendly village, it is desirable to open a school there, in the full expectation that good work will result in



A MISSION SCHOOLHOUSE.

people becoming Christians, and, later, in the organization of a church. If Christians are living there, it is important to keep up a mission school to give a primary education to all Christian children, and to prepare the most promising for a higher education. A young mission agent can do more of even evangelistic work as the teacher of a village school than if employed solely as a preacher; because, for many hours in the middle of the day, he could find almost no men and few women at leisure to hear him, and he could not well work among such women as might be at home when the men were away at work. Also for his own good he needs to have some regular

work in the middle of the day. Moreover, as the young are the most hopeful class, and as a teacher influences these regularly, and through them reaches their parents and friends also, village schools are among the most important missionary agencies.

In most large towns the Indian Government carries on a primary school, to which caste and custom allow only the children of the upper castes to go. Therefore, even in such towns mission schools are needed for the lower castes. In smaller towns where government has no schools some children from the upper castes also attend mission schools. At first most mission village-



A CHOWDIE.

schools are carried on in buildings which are called *chowdies*, or resthouses. In each town there is at least one such resthouse for the upper castes, and one for each of the lower castes. A picture of such a building is here given. But as it is the place where everyone of that caste in town or from out of town can come to sit and sleep, and sometimes to cook, and where people gather to talk the news and to make plans, and in which even cattle are tied at night in rainy weather, if the school seems likely to be permanent, another building has to be secured. Government so values these mission schools that, when they become permanent, it is glad to have them registered and examined by an inspector yearly, and a grant is made, varying from fifteen to eighty

rupees, according to the attendance, attainments, and condition of the school in secular subjects. No objection is made to plenty of Christian teaching. Also government is ordinarily willing to give a site for a village schoolhouse and half the cost of its erection. A picture is given on page 356 of a schoolhouse built partly by government and partly by the gifts of friends in America. Such a building is of great service to the school proper, and also to religious work. It is used as the place for religious meetings of all kinds. The missionary can occupy it over night when at the village, and the pastor and itinerating preacher use it for their work. Adjoining some of these schoolhouses, rooms are built for the teacher and his family to live in. From seventy-five to two hundred dollars of mission money, supplemented by the government grant, will put up a substantial building for a village school.

A mission village school has sessions morning and afternoon, and sometimes in the evening. People are ready to send little children to school, but when a boy is seven years old and upward there is a great temptation to take him from school, and to set him to tending cattle, or farming, or some other work in order to help the family to live. There are no fences to protect the growing crops, and if any animal grazes in another's field, it is liable to be taken to the village pound, and released only after the payment of a fine. Therefore hundreds of thousands of boys, and many thousands of girls also, are kept out of school tending cattle. One goat to care for is enough to keep a child out of school. It is difficult to get Hindu girls from seven years old and upward into these schools, because in those years a marriage ceremony is gone through for them; after which they have to spend a part of their time with their mothers-in-law, usually in a town away from home, learning housework and bringing water. One principal work of a mission village school-teacher is to restrain parents from removing children from school. One inducement offered is the hope that if the boys and girls do well, and reach certain standards, they may be promoted to boarding schools in large stations. The night schools are for boys and young men who have to work all day. The only hope of hundreds of thousands of boys and girls in the villages of India getting any knowledge of how Christ helps, or of getting even a primary education, lies in there being in those villages a good Christian teacher and his wife in connection with a mission school. Alas! most of those children can have no such hope unless mission work is pushed by more men and money than now.

In mission village schools reading, writing, arithmetic, a little geography, singing, and a good deal of Christian truth are taught. As important as anything are regularity of attendance, tidiness, obedience, and regard for others. In addition to teaching school, a good Christian teacher is expected

to do much Christian work for grown people. He helps the sick by giving medicines and suggestions; reads and writes letters and papers for those who cannot read or write; tries to prevent or settle disputes; gives religious in-



struction to people in his house and in theirs; helps people to meet their special temptations and difficulties; gets them to go to church on Sundays to the nearest village where there is a church; strengthens inquirers; helps the pastor of the nearest church, and when his school is closed on account of

festivals, funerals, or marriages, he visits neighboring villages to preach and to stimulate people there to ask for a school.

In the Marathi Mission almost all of the thirty village churches, most of the pupils in the large Normal School of the Christian Literature Society, most of the boarders in the Ahmednagar Girls' Boarding School, many of the Christian boys in the Ahmednagar Mission High School, and most of the pastors, preachers, teachers, and Bible women, have come originally from village schools. There are in the present service of the mission twenty agents who come from the village school of Shiugave-Tukai, which was for some time supported by the Eastern Avenue Church in Springfield, Mass., and sixteen agents from the Dedgaw Church. Of the thirteen young men who graduated last October from the Ahmednagar Theological Seminary, nine began study and came under Christian influence in village schools.

On the preceding page is a picture of seven specimen boys studying in Ahmednagar, all having gone from village schools. Four are in the high school, one is in the Normal school, the lame boy is preparing for the Normal school, and one recently left the Normal school. He was baptized and received into church membership by Dr. F. E. Clark, and was the only person baptized in India by the President of the Christian Endeavor Society in his recent visit there. Three of the boys are supported by the Sunday school of the First Church, West Springfield, Mass., one by the Sunday school in Galva, Ill., one by a gentleman in that town, one by a Sunday-school class in the United Church, New Haven, Conn., and one by ladies in the Church of the Redeemer, Atlanta, Ga.

One of the last village schools which I visited before leaving India, in April, was that in Dahitne, thirteen miles west of Ahmednagar, and supported by the Hartford Branch. It is a specimen school. The people are poor, and want to keep their children at work all day. The teacher has hard work to keep up a day school, and at night teaches those who will come. Yet on my recent visit I baptized one woman, the mother of a pupil, and the next Sunday the nearest pastor baptized a lad and his wife, both pupils in the school. In one week three from that one school were received into the Church. Three boys and three girls are now studying in Ahmednagar. The Sunday school of the United Church, New Haven, Conn., gave the \$100 which secured the building of a good schoolhouse and teachers' house at Dahitne.

A village school can be supported in the Marathi Mission at from \$35 to \$60 a year. Several such schools have been closed this year, because grants to the mission have been reduced, and more will have to be closed unless the receipts of the American Board increase.

R. A. HUME.

INDIA.

GIRLS' BOARDING SCHOOLS IN THE MARATHI MISSION.

[Extracts from the Annual Report of the Mission.]

As the topic for auxiliary meetings in September is "The Schools of the Board in India and Ceylon," we give full extracts from the last Report of the Missions on our three most important schools in India,—the boarding schools in Bombay, Ahmednagar, and Madura. We regret that the report from the Ceylon Mission has not yet reached us.

SCHOOL AT BOMBAY.

Miss Abbott writes:—

ANOTHER year of anxiety has closed. Our anxiety has been not so much for want of money, as for the keeping up of the tone and standard of the school. The first part of the year I gave it some personal supervision, but since August it has been largely left in the hands of the teachers. A high school which aims at Matriculation, must have European instruction and supervision to reach the standard required. With the burdens upon me I have found it impossible to do the school justice. The teachers, however, have done faithful work, and with a good will; with the result that the numbers were increased, and that the Inspector reported improvement and a satisfaction in the working of the school.

We have to recall with sadness the death of two of our most promising pupils,—the children of our beloved pastor. Tara Tukaramji was, at the beginning of the year, the flower of the matriculation class, and her brother, Jayawant, a faithful student in the VI. Standard. Why our Heavenly Father took them from scenes where they promised to act an important and useful part, we cannot know. This we do know: that it is well with these dear young friends, for they loved the Saviour who has taken them to himself. Tara left us in April last; and in six weeks Jayawant followed her, broken-hearted, to the grave. All connected with the school have mourned their loss.

Our school is primarily for native Christian children, although we welcome a few Hindus, Mahomedans, and Beni-Israelites. It has been our aim to carry out the idea of its founders, which was, that the native Christians should have as good educational privileges as those of any other class. We believe that India must be saved through the means of its own people; therefore the Christian young men and women must be prepared to be leaders and examples of Christian communities. Christians must be a power not only through the force of bettered, purer lives, but by the power of an intelligent, educated manhood and womanhood.

Miss Millard writes as follows of the work at Bowker Hall:—

ANOTHER year has gone by,—a year full of experiences, of encouragement and disappointment, of joy and sadness. Several of the older girls upon whom I have leaned, and who have been a special help to me since I took charge of the boarding-department, have for various reasons left us during the year. Two are to be married to prominent young men in our church, one of whom is a student in our Theological Seminary; the other is working in one of the government offices in the city. Another girl, who is to be married next year, has gone to her own home for a few months of practical training and rest, after some years of study; and still another has been admitted to the hospital to study nursing under the Lady Dufferin Fund. Thus our students go out into the world to be lights to those about them, and an influence for good to those with whom they come in contact. As they live in tenement houses with people of all nationalities and religions, they have abundant opportunity to do good and to let their light shine.

Seven new girls were admitted during the year. One of them was sent by some missionary friends who had become very much interested in her, and who had succeeded in getting her away from her heathen friends. As she was of age they felt justified in secluding her from the persecutions and constant efforts of her friends to win her back to heathenism. Her mother made a thorough search for her in the city where she lived, and being unsuccessful came to Bombay in the hope of finding her. She began a round of the boarding schools of the city, with the pretence that she desired to place a child in school, and therefore wished to see them all and choose the best. She found her daughter with us, and used every persuasion,—offering her jewels or anything she might ask if she would but return. The girl, however, was firm, and her mother finally went away. She had been baptized, and that fact led the mother to feel that her case was hopeless. She seems very happy in the surroundings, which are all so new and strange to her, and has most certainly experienced a change of heart. Her surprise and delight at things she finds in the Bible, the new ideas which are constantly being presented to her in her contact with our Christians, and the apparent joy she takes in knowing of it, are most pleasing to us. Being a young widow of high caste, she has, of course, suffered much from her friends, and therefore appreciates all the more the kindness which she now receives.

The “Lend a Hand” Society, among the boarding-school girls, has gone on much the same as in former years. They have seen and heard a number of strangers, some of whom were missionaries passing through, who kindly gave them reports of work in other lands, or distant parts of their own land.

They have been largely helped by donations from these friends, and have decided to take upon themselves the entire support of a small Hindu girls' school, in which they have recently become much interested. The younger girls have also a little society by themselves. This they call "Opportunity Seekers," and they have done quite a little to earn funds, which they contribute to some benevolent cause. They have hemmed towels and carried in wood, and in various other ways shown the desire of living up to their name.

SCHOOL AT AHMEDNAGAR.

This school has been in charge of Miss Bissell and Miss Bruce; in October Miss Bissell assumed the entire charge, and the following report was prepared by her:—

If an enlargement of the dimension of one's work be a matter for rejoicing, then, indeed, have we abundant cause for gratitude; for from one hundred and fifty on the rolls on January 1st, we have grown in numbers, until December 31st counts two hundred. Twenty-seven of these were sent in from Wadale, in consequence of the breaking up of Mrs. Fairbank's branch school there; six came from Rahuri, five from Sholapur, and others from district schools. It was a question whether so many had better be taken at once from Wadale, involving, as it did, the crowding of the dormitories somewhat; but when the alternative was presented of sending twenty of them back to their poor homes, to remain there a year and a half, amid surroundings all unfavorable and lowering, until Mrs. Fairbank could return; to be commented on by ignorant relatives as too old to remain unmarried; to be a butt for their neighbors,—when this alternative was presented, the only course left was to welcome them to such accommodation as we had. And meeting their bright, happy faces as we go the rounds of the dormitories, we have not once regretted doing so.

Of the two hundred in school, one hundred and ten are boarders under our immediate supervision, and eighteen are day scholars supported by school funds,—boarders practically, but each in her own home, for whom we feel a trifle less responsible than for those in our dormitories. Our matrons number ten, and are a more efficient company than formerly, three new ones having been brought in during the year. Two of these latter are "mothers in Israel,"—women known and honored by the Christian community, to whose care parents are glad to intrust their daughters. They have been especially kind to their girls during the two seasons of illness, in February and in July. Gratifying improvement has been visible in the conduct of many girls in their care, evidencing real, faithful effort in their behalf.

As with the dormitories, so with the schoolrooms. Five classes are so large as to need to be divided, and four additional teachers have been employed. Both divisions of one class have been banished from the school to

the chapel, in the same yard, to make room for the other subdivisions. The old desks, which have done service so many years, have been replaced by thirty new desks, made in the Industrial School at Sirur, which add much to the appearance of the large hall. It is very desirable now that a new floor be put in, either of tiles, asphalt, or teakwood. The present earth floor is beginning to be badly cut up by the inevitable moving and lifting of the desks.

We had a new government Inspector again this year,—Mr. Sane, who examined the scholars, teachers, premises, and arrangements for registering attendance and *âges* more rigorously than had previously fallen to our lot. Mr. Sane was kind enough to commend the school, and to remark on the unusual proficiency of the pupils in Marathi prose, poetry, and grammar; also to say that when he should return to Ahmednagar he would like to bring some native ladies with him to see the school. The government grant for the Vernacular classes, based on the results of the examination, has been raised from Rs. 539 to Rs. 744; that for the Anglo-Vernacular classes from Rs. 312 to Rs. 796.

Two of our pupils competed for the government High School Scholarship, and two for the Middle School Scholarship; the two latter were successful. Their success over several boys from other schools, also competing, created quite a sensation in the city, and helped on the belief that girls, too, have brains! Eight or ten girls have been received into the church during the year, and have proved themselves to have been sincere inquirers. The Christian Banner Society has kept up its weekly meetings, led by one of the younger teachers. The fancywork done by the society brought in Rs. 23, besides paying for materials; and by tithing their grain the boarders gave Rs. 15 toward the pastor's salary.

We have this year quite a number of little wives among our boarders, whose husbands are students in the boys' schools here or in Wadale. In several cases the husband had already been studying a few years, and came and begged that his little wife be allowed to attend the girls' school. We are glad the boys are coming to appreciate the desirability of educated wives.

THE GIRLS' NORMAL SCHOOL IN MADURA.

[Extracts from the Annual Report of the Mission.]

Miss B. B. Noyes reports as follows:—

THE Madura Girls' Normal School is the highest educational institution for girls in the Madura district, and the only school training women as teachers. To this school selected candidates are sent from the boarding

schools in the various mission stations, and after several years of study in the middle and high school classes they are trained as teachers, and sent out to teach in our mission schools. The importance and responsibility of training these girls, who themselves are to train others, cannot be overestimated. Every girl sent out should herself become a missionary,—a light shining in a dark place, to bring comfort and hope to her uneducated Hindu sisters. She must teach them how to live clean, pure lives, and how to make their homes abodes of joy and love, and she must lead others to Christ by living herself a devoted Christian life. To fit these girls for such Christian work in life is the purpose of this school.

In order to train girls to teach, a large practicing school is necessary, and for this purpose we receive a large number of little children as day scholars in the primary department. There are, therefore, two main departments in the school: the normal department, which includes also the high-school class, and the practicing department, including the middle and primary schools. The school has been more than usually crowded this year. The average number on the rolls has been one hundred and seventy-eight, not including the kindergarten class of about fifteen little children. In the boarding department there have been one hundred girls, while many have been turned away for lack of room and money. Our work in every department has been sadly hindered by want of sufficient accommodations. For our thirteen classes we have but four class rooms, so that the remaining nine must be held in the dormitory, on the verandas, and under the trees. Even the sick room has been utilized as a class room. Our dining room is far too crowded. There are no rooms for teachers, no library, and no office. The time has come when we must enlarge our quarters. As there is a growing desire that girls should be educated, like their brothers, in English, it is becoming more and more necessary that we should be able to send out girls as teachers who can themselves teach English. To this end we have given every encouragement to the study of English, and have now a class of four girls, who will next year form an English prematriculation class. As the higher examination for women is now to be abolished, it will hereafter be necessary to send girls to the matriculation examination, that the school may hold its place as an upper secondary normal school, and that some time we may fill the places now occupied by masters in girls' schools with well-qualified mistresses, at least in the middle school department. The teachers of the school are all well educated, normally trained, and well qualified by experience for their work. Best of all, they are earnest Christian men and women. They are all engaged in some form of active Christian work. The masters are earnest in church work, in street preaching, in Sunday schools, and in the Y. M. C.

A. They conduct prayer meetings with their pupils, and try in many ways to influence them for good. The mistresses have classes in the Sunday school, and they conduct many devotional services in the school, and are the leading spirits of the girls' Christian Endeavor Society. Their most valuable service is the personal religious work which they do among the girls.

We have this year had one class of four uneducated older girls, consisting of two who are to marry Christian young men ; one a convert from Hinduism, a young man now studying in Pasumalai. This young man has suffered much persecution, and for two years was not allowed to take his young bride from her parents. It was only a few months ago that he could induce her to leave them and come to him. At first she refused to go to school, or learn to read ; but after becoming acquainted with one of the schoolgirls, she said that she would come to the school with her, and is now quite happy, and readily adapting herself to Christian ways. It is touching to see these large girls humbly sitting on the veranda with the little children, spelling out the words in the primer and joining with interest in the Bible lessons. They have had special instruction in the Bible, and all show marked improvement, beginning already to look and act very differently from the ignorant village girls they were. There has been an unusual amount of sickness in the school this year ; due in part to the unhealthy conditions caused by lack of rain, and in part, perhaps, to the crowded condition of the school. There has been only one very serious case of illness, and we have had no deaths in the school, but two of the pupils died of cholera when away for their vacation.

One of these was a bright, merry girl from a Hindu family in Ceylon. She had heard from her brother, who had been studying in Pasumalai, of the girls' school in Madura, like the large school for boys which he attended, and she set her heart on going there. The parents consented, and the two children came to Pasumalai together, traveling alone all the way from Ceylon. But the sister was not happy in the little school for girls there, and she was sent here about four years ago. She listened eagerly to the story of the dear Lord who came to save her, and became a very simple, trustful, and brave little Christian. She had relatives living in a village near by, and would often ask to go to see them and tell them about Jesus. As she grew older and became somewhat educated, she became a very attractive girl, and when she was thirteen her father came here to take her back to Ceylon, where he wished to give her in marriage to a Hindu. She utterly refused to go, and her father, finding persuasions and threats alike useless, went away in a great rage, but soon sent her favorite brother to fetch her. Knowing that it would be all but impossible for her to lead a good life on a Ceylon plantation, and hoping to save her from a sad fate, we sent her for the long

summer vacation to the Battalagundu School. After three happy weeks there she was suddenly attacked by cholera, and died in less than twelve hours. She went very joyfully, saying with a smile: "Jesus calls me. It is time for me to go; call the girls to pray with me, for I am going to Jesus now. I am very happy, and not at all afraid."

Hers was the only case of cholera in the place. It seemed as though the Lord had stretched out his hand to save her from the sore temptations which must assail her. Seven of the schoolgirls have united with the church this year, and several others are, I hope, soon to be received. One of those received this year was formerly one of the most troublesome girls in the school, but shows an entirely changed life. Besides the Bible readings held with the girls they hold many meetings by themselves, which are well attended. Every noon the older girls gather to pray for the Holy Spirit, and the church members pray daily for all who are not yet professing Christians.

IN MEMORIAM.

MISS MINNEHAHA A. CLARKE.

DIED in Chisamba, West Africa, March 18th, Miss Minnehaha A. Clarke. It is with the deepest sorrow that we thus record the death of one of our young missionaries.

Miss Clarke, the daughter of a Congregational minister in Guelph, Canada, was appointed a missionary of our Board in 1890, and sailed in June of that year. The reason which she gave for offering herself to the Board, "the feeling that God wants me to go, and the need of the people," gave also the keynote of her life,—a sweet obedience to the will of her Heavenly Father, and a whole-souled devotion to the people for whom she labored. Her last letter to the Board, written during convalescence from an attack of the African fever, breathes the same spirit. She says: "God has laid his hand upon me recently, and has said, 'Work no more, but look on and see that you can be dispensed with if I so will it.' The fever has left me very weak and with impaired sight, but how thankful I am for life! How eager I am to take up once more the work I love in Chisamba, and which I had almost left forever, I leave you to judge. God has been very good to me, and I mean that my spared life shall be more completely his in the coming years."

A second attack of the same fever proved fatal after an illness of less than three days. After her first attack the members of the mission advised her to leave Chisamba for a more healthy place; but she felt that they were unduly anxious, and that she could not leave her work there. One of her associates,

Mr. Wilberforce Lee, writes: "Many a time and earnestly I endeavored to persuade her to go from this unhealthy station to one more suited to her condition, but she so loved her work here that she could not make up her mind to leave it. A few days before I left home for the tour in Ondulu she promised me that if she had another attack of fever she would leave



MISS M. A. CLARKE.

Chisamba, and go wherever we thought best. Alas! that one other attack was too strong, and the opportunity for removal was past. . . . My poor pen is unequal to the task of expressing our sense of loss and the blow our station has received."

Mr. Lee, who was with her during her illness, writes: "We feel her loss keenly. She loved and was loved by these people, who paid every mark of respect, and showed deep sympathy during the funeral services. She actually laid down her life for them."

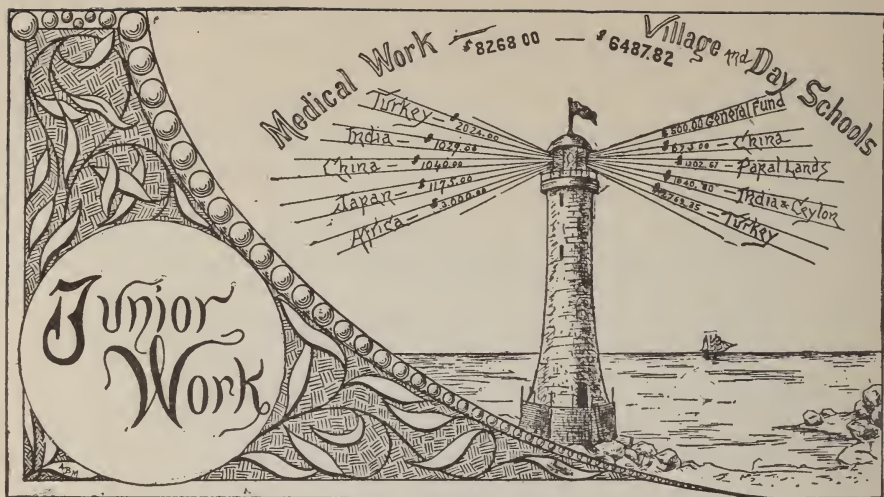
We close this brief notice with a pathetic little note sent to Mr. Stover by a lad in her school, one of her favorite pupils. Mr. Stover sends a literal translation.

"Nana Stover, Ondona Clark is dead. She died on Saturday. She began to be ill on the fifth day. As for me, I have not slept for three nights. My heart aches so because the Ondona is dead. Jesus has taken her to his own home indeed, but since we can never see her again my heart is broken. The Ondona Clark is dead. If we accept Jesus we shall meet the Ondona again."

ROMANIZING THE CHINESE LANGUAGE.

It has been a great pleasure to me since I have been in America to receive frequent letters from my medical students and other native Christians. In corresponding with me they use the Romanized colloquial, which is quite easy for me to read, and I am able to reply by means of the same system. That the spoken language can be so easily Romanized is a great advantage in many ways in working with the Chinese. The missionaries do not, as a rule, learn to write the character, as it is a great saving of time and strength in translating, preparing text-books, etc., to dictate for a native teacher to write. We find it very pleasant, however, to correspond with our Chinese friends without the intervention of a third person. The language is made up of a system of fifteen initials and thirty-three finals. Each word has three elements—an initial sound, a final sound, and a tone. The system of initials, finals, and tones, constitute the alphabet of the language. My sister has been teaching the Romanized colloquial in the woman's school for several years, and with very few exceptions the pupils have all learned to read and write. The young women learn it without difficulty. As in Foochow we have the Bible in colloquial character, the missionaries at first thought that would meet the need of the laboring class. But experience has proved that many cannot afford to go to school long enough to gain sufficient knowledge even of the colloquial character to enable them to read easily, since they must have a teacher to tell them the name of each character. The Romanized can be learned with much less effort, and we hope it may be a means of bringing a knowledge of the Bible to thousands who would not learn to read it any other way.

KATE C. WOODHULL.



— To give light to them that sit in darkness Luke 1:77 —

TURKEY.

EXTRACTS FROM THE DIARY OF GAIUS, THE CORINTHIAN.

The following ingenious composition was sent us as a specimen of those written by the girls in our Smyrna Boarding School:—

THE Apostle Paul, of whom I had heard so much, especially as having great success in spreading in all cities a new religion, and who was lately in Athens, at last arrived in Corinth. Here, also, he exerted his utmost efforts, finding Jews of his own nation, many in number at this time having been expelled from Rome at the command of the Emperor Claudius. He lived with some Jews who had the same trade; with them he lived, and worked at night, so as to preach by day. When Crispus, the chief ruler of the synagogue, believed in God through the influence of that man, I, being his intimate friend, was astonished to see how he was changed,—he and all his family together. It affected me so much that I, also, accepted the new religion, and from that day devoted myself to the Lord.

As the Christians had not any special place to meet, I greatly desired to have the meetings in my own house, which was very suitable for that purpose. This desire of mine was granted to me, accepted with great pleasure. At the beginning just a few were coming to the meetings; but they were very earnest and active in evangelizing the whole city, and were very successful. Day by day new converts were added to our number, and after a short time we had quite a large congregation.

Paul, after being with us for one year and three months, left us for Ephesus, Paul before having appointed me to be the leader of the church

while he was away, so I had to attend my duty faithfully. Every day I wrote in my journal whatever happened in connection with the church, from the day Paul left until his second visit. For a time we had the same regularity as when he was with us, but after that things changed from that peaceful condition to the other extreme. The Christians were getting careless in their living. While once their holy lives were a cause of astonishment, now they were ridiculed by all. Different parties sprung up; some called their leader Apollos, some Cephas, some Paul. They had too great intercourse with the heathen, being present at the heathen feasts, and even eating meats offered to idols. One of the men married his stepmother while his father was alive. This was also another great step in wickedness.

Further on the meetings were conducted in a most disorderly manner. Those that had the gift of prophecy spoke all the time, and sometimes two or three at the same time. There was also another party, who denied wholly the doctrine of the resurrection, whose motto was, "Let us eat and drink, for to-morrow we die."

The women had lost all their modesty. They did not care any more to cover their heads, but came to church unveiled. Instead of parting from each other with a fraternal kiss, there were quarrels, and these were taken to the heathen courts.

Still worse than these, the sacredness of the Holy Communion, which we observed once in a week, was disregarded. The rich members took there a great plenty of wine and bread, which they ate with great appetite, not caring a particle for the poor. This sad condition of the church was in great need of one person, who could rectify everything; so it was to be communicated to him for relief.

April 2, 59.—The household of Chloe went to Ephesus; so we found a good opportunity to send Paul some news about the Corinthian church; also, some of the members of our church proposed some questions in regard to marrying unbelievers, going to heathen feasts, and other matters like these.

April 6th.—This disorderly condition of our church soon came to an end when the leader heard of its state. He in great anxiety instantly sent us a letter, which was a great comfort and treasure for all believers. This was a remarkable letter, containing counsel for Christian living, about having first of all love, and proving the truth of the resurrection. It was read to all in the meeting, and affected the majority greatly. Some, full of sorrow, at the close of the meeting confessed in public how wrong they had been acting. We decided that day to celebrate the Lord's Supper on the coming Sunday in the way which was instituted by our Saviour. We had

still another duty to accomplish. It was the excommunication of the man who married his stepmother, at the command of Paul, "Ye shall cast the evil one from the midst of you."

April 8th.—We had a very earnest meeting at the house of Justus, where many prayed, and especially of how to be useful in that great city, where God had put them to be lights in the dark world around them. There was only one thing which disturbed the peace of the meetings. That party who opposed Paul kept talking about him always, and said that he was not an apostle from God, but cared and worked only for his own interest and from selfish motive; and that he always said he would, but never did.

April 11th.—Paul, still more anxious about us, sent Titus, whom we received very gladly. Titus had expected to find everything in the most confused state, but to his surprise he saw everything altered, arranged. He himself also tried very hard to be useful, and encouraged all in their work.

April 13th.—To-day my heart is full of joy to see all Christian families coming to church on the Lord's day for the observance of the Lord's Supper. How happy we all feel once again to have communion with God, the sweetness of which we had not felt for a long time,—having, also, five more members added to our church. How fortunate we are to have Titus with us, to remind us of our consecration to Christ, and that we belong to him. What a joyful Sunday it was for us that day! We parted from each other with a fraternal kiss, and went to our homes in peace.

April 18th.—Titus left us to go to Philippi, in order to meet Paul, of whom we lately had heard by some travelers how cruelly he was treated, and what disturbances had occurred in Ephesus, that he was obliged to leave the city at once. This was dreadful news for us and for Titus, who hurried to go to Paul; for he knew that Paul was longing to feel the touch of a friendly hand, and see the face of a friend once again in his sorrowful hours.

April 26th.—At last our long-expected friends arrived, but to our sorrow we did not find Paul with Titus; he had gone to another city, but he sends us his letter, which expresses his joy at our repentance. While it was read in our meeting by Titus, we thought it was the very appearance of Paul standing and speaking to us: but not yet; a few more days, then these imaginations will change into reality. There was something else to be done that day; that was, to admit our beloved brother back to our church, as Paul had written to us, "Confirm your love toward him and forgive him." How happy the man was; he himself said that his life had been very wretched since the day he was put out of the church.

April 27th.—To-day we tried to show our sympathy for the Christians in Jerusalem by our contribution. Some men were appointed from our church

to collect the money from all Christian families, as they had promised to give it willingly and cheerfully.

April 30th.— This is one of the happiest days for me; my heart overflows with joy to have again Paul as a visitor in my house, besides two more friends, Timothy and Aristarchus, who, though unknown to me, yet still they are very dear, and it is a pleasure to entertain them with Paul. It is perfectly astonishing to see how much his old friends, Crispus, Stephanas and others love him, and how anxious they are to see him. Poor Paul! He seems quite changed from the time he left us. His persecutions and the care of all the churches have worn upon him much.

May 3d.— A Sunday service was held in our house, having many strangers and all the Christians. It was a great chance for us to hear once more the precious words of Paul; his face was shining, seeing all the room filled with people, and the new converts we had since his absence from the city. What a contrast with the few gathered together in the same room! Another great comfort to him was the good condition of our church. He had received the answer of his prayers, because for a long time in remembering our state he had felt himself very unhappy. After the service was over some of the brethren desired to hear about the Christian work in other places; so Paul told them about his journeys in different places, but especially he referred to the Christians in Philippi: he praised them for their liberality, and told us how much they were interested to hear the good news from Corinth.

May 4th.— Paul wrote a letter to the Galatians, hearing that they had fallen a prey to the Judaizers, and that they were very successful in making the Christians receive the religion of form and not of the heart.

May 5th.— Phœbe, the Deaconess of the Church at Cenchrea, hearing of Paul's arrival at Corinth, came to see him. They had quite a long talk with each other. She inquired of him many things about his work, and told him that she would soon leave Corinth for Rome, and expected to see the Christians there. Paul intended to write a letter to Rome telling them about his seeing them very soon, and this letter was to be sent with Phœbe.

May 7th.— This is a very sad day for me to hear that some of the Jews are about ready to kill our dear friend, so we all gathered around him trying to make him leave the city immediately. We all accompanied him quite a long distance, and we longed to go with him, if possible, all through his life. But finally we arrived at the place where we had to be separated from him,—the hardest thing. He again tried to use his last few moments for Him whom he loved so dearly, saying, "Dear brethren, work for Christ." He gave his last farewell, hoping to see us all in heaven before the Lamb, if not on earth any more.

FOR MISSION CIRCLE MEETINGS.

BY LOUISE ORDWAY TEAD.

SUBJECT.—“Missionary Ships.”

The *Morning Star* is, of course, the missionary ship with which our children are most familiar; but there are many others belonging to other societies, and it is to bring this fleet of white-winged messengers before the children and youth that this subject is suggested.

We must certainly have a blackboard illustration. The *Morning Star* should be drawn quite large, forming the center of the more than thirty ships sailing on similar errands in different parts of the world. The others may be shown quite small and numbered, to indicate more quickly to the eye how many there are. The object is not to underrate the other ships; but the *Morning Star* is ours, and we have more information about it than about the others.

The most helpful exercise in preparing for the meeting is one published by *Children's Work for Children*, 1334 Chestnut Street, Philadelphia, Penn., price 2 cents. In it will be found Scripture selections appropriate, recitations, which may be read or spoken by the children, hymns, and a great deal of information about the mission ships of all societies.

The *Story of the Morning Star* gives a full account of the ship dear to children of our mission circles. This may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House, Boston, as may the rest of the leaflets mentioned. Call attention to the places visited by these ships, mostly the islands. The following leaflets will give an account of some of these islands and the work there: “The Island World,” Concert Exercise No. 7; “Micronesian Mission,” Condensed Sketch; “A Day in Kusaie.”

The lakes, rivers, and coast of Africa have also need of ships, and there are thirteen to supply this need. Another interesting feature of the work of these ships is what they carry,—the supplies to missionaries, the missionaries, their books, the printing press, which brings the gospel to the people, and whatever may be necessary for the work. In the *Mission Dayspring* for August, 1886, is an appropriate story of a “Seafaring Bible.”

DR. PHILLIPS BROOKS has well said: “Let me plead for the foreign missionary idea as the necessary complement of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing.” When he said this he was not more in earnest than when he remarked, “‘There are heathen enough in America: let us convert them before we go to China.’ That plea we all know, and I think it sounds more cheap and more shameful every year.”—*Woman's Missionary Advocate*.

Our Work at Home.

HOW WE TRY TO INTEREST PEOPLE IN MISSIONS.

BY MRS. MINNIE S. BUDLONG.

"SHALL we print a yearly programme?" This was the question which agitated the Literary Committee of our auxiliary to the Woman's Foreign Missionary Society in Fairhaven. The question came up at a luncheon given the Programme Committee, with a few choice spirits for counsel.

The argument, after a square look at it, seemed all one way. "It will certainly serve to advertise our society," said one. "Yes, and give character to the meetings in the eyes of those who have hitherto given them little thought," said another. "Then how much easier to get ladies to write papers and lead conversations when they have a long time in which to prepare," urged a third. "And what a comfortable feeling it will give us to have the whole year's work planned and off our minds," said still another. "And how pleasant to use them in inviting non-attendants."

"O, yes; we must distribute them bountifully, I am sure," said Mrs. S.; while practical Mrs. T. added, "With a proviso that each lady hang her programme by a little ribbon to her dressing case, as a constant reminder of the meetings, and of what the programme expects from her." And so, the question being decided, we settled down to a pleasant afternoon's work. For an inspiring prelude we put this verse:—

"Look backward, how much has been won;
Look round, how much is yet to win;
The watches of the night are done.
The watches of the day begin."

"Let us commence by outlining a course of Bible readings for the year," said Mrs. T., thoughtfully. "You know the Bible is our missionary textbook, and it needs study—downright study—to bring out its messages to us." At this the hostess, reaching to the upper shelf of her leaflet case, took out a package of suggestive Bible readings, subjects, commentaries on missionary Scripture, etc.

After making out a list of twelve of their best and wisest women for conducting these readings they fitted the subjects to the names, and adjourned, feeling quite pleased over the afternoon's labor. Possibly some of the topics may bear repeating. "God's Thoughts about the Nations," covered a wide range; "The Darkness, the Dawn, the Day, the Glory," showed the cumulative progress of missionary work; "Called into Partnership" taught us how the church stands between Christ and the world, like a chosen cup-

bearer, receiving from the one, imparting to the other; "Jonah as a Foreign Missionary" contrasted the infinite love of Heaven with the selfish coldness of man; the "I wills" of the Bible rang out like a trumpet; while "Bible Examples of Woman's Work," as given by twenty ladies, threw new light on precedent and privilege.

At the next meeting of the committee Mrs. L. brought out her pet plan of a series of conversations, taking for their subjects the "Uniform Readings" of the year. It was a vital point to select the right leaders for these, and anxiously did the ladies go over their list of members for those best adapted, sometimes going outside auxiliary lines, even outside the church, to get the very one who would best illustrate the subject, and call to her assistance the best-fitted collaborators; however, with this thought uppermost, not so much the literary finish of the programme, as the hope that through this participation a true interest may grow. It is an open secret that thereby we gained more than one new member.

These leaders select a half dozen who are to assist, give them subtopics, with running commentaries of their own, inviting impromptu and general discussion as well. We have already had three of these, and are jubilant over their aid in fast making us a talking instead of a writing and reading auxiliary—a consummation devoutly to be wished.

When July with its subject, Korea, came before us, sprightly Mrs. J. said, "Why not have a journey for this month instead?" She suggested that the trip be reported by five tourists. Although this was a pen and ink trip, yet it was studiously true to the experience of Eastern travelers in its details, and through their graphic recitals we learned much of Korea and mission work there.

In December we are to have in the place of a conversation a "Missionary Budget," with two editors, and open for communications to all the members. This will take the form of a survey of the world's work of the year. Indeed, our effort this year has been mainly directed toward bringing into each month's meeting, in one way or another, as large a number of participants as possible. We have found this recipe insures a warm, bright, and interesting meeting.

A "Parliamentary Drill" has made some debated points clear to us. Last month, with our refreshments, we record a "Missionary Salad."

We cut green tissue paper in the shape of a leaf of lettuce, and passed it lightly through the fingers to give the slightly crumpled appearance. To the stem of each leaf we pasted a folded slip of paper on which had been written some stirring bit of missionary news, an anecdote, a fact, an argument, or a verse, and filled with them a large salad bowl. We passed the salad as if it

were the genuine article, and each at some time during the tea read aloud her slip, thus starting many suggestive topics of conversation. As a method of increasing our knowledge of the work of our branch we set up a "Watch-Tower," an idea which we borrowed from a very suggestive leaflet by Miss Belle Brain.

The places where our society has work we call "signal stations," and the ladies who adopt them we term "watchmen." These adopt the place they choose as their missionary home, and the missionaries stationed there as their real sisters. They pray for them, and report their wish to the society. In our little schedule there are forty-four stations in all.

As we have eighty members we appoint watchmen over other parts of the great harvest field. One of the ladies studies and reports the work of the Parent Society of our church; another, Bishop Taylor's work in Africa. Some of our brightest women keep us in touch with the splendid doings of the other denominations. The China Inland Mission has its special reporter, while the Jewish mission in Chicago has its "chiel takin' notes." These reports, which of necessity are condensed into items, are purely voluntary, and as they are the last thing on the programme the time is often not half long enough for the watchmen, who, many of them hitherto silent listeners, are becoming the eager bearers of tidings.

The evident advantages of our printed programme has decided the president of our district to encourage its coming into general use as much as possible in the following way: Two prizes are to be offered for the best yearly programme printed by any auxiliary—a committee outside the district deciding upon the comparative merits of the contesting societies. They will take into consideration their tendency to spirituality; their variety, unity, and originality; also the inspiring character of their exercises. For the first prize will be given that grand new "Encyclopedia of Missions."

Although the weaker auxiliaries seemed at first somewhat reluctant to enter the lists, they are becoming convinced that although but two receive the special prizes, all will be amply rewarded by the impetus given in carefully prepared programmes.

As a rich arsenal whence to draw material for these programmes, we, in union with the eighteen woman's and young ladies' societies of our town, inaugurated a "Missionary Exchange." The courteous librarian of our Public Library secured a table for us in the reading room, and offered to list and file all publications for us.

Each auxiliary furnished one periodical. These become the property of the library, and are to be kept on file year after year for reference. In this way we have *The Gospel in All Lands*, *The Missionary Herald*, *The Church*

at Home and Abroad, *The Home Missionary*, *The Baptist Missionary*, *The American Missionary*, LIFE AND LIGHT, *Woman's Work for Women*, *The Missionary Link*, *The Helping Hand*, *Home Missions*, *The Message*, *The African News*, *The Baptist Home Missionary*, *The Heathen Woman's Friend*, and all the children's papers, besides the reports of different missionary societies, and a collection of sample leaflets.

You can well believe that it is becoming a tempting corner. The table is so arranged that it is accessible from both the ladies' and gentlemen's departments, and our city pastors often linger there to get a bird's-eye view of the missionary world from all angles of vision. We find it quite invaluable for help in the preparation of papers, for material for programmes, and for the verifying of statistics.

Our librarian has also sent for the *Missionary Encyclopedia* for the library, and for the *Missionary Review*, that king of monthlies, for the reading room. In addition we are to select from the voluminous catalogue of our public library the titles of all books on missionary subjects, with others especially valuable for reference, and, if allowed, hang this list over our missionary table for the help of those desiring books on missionary subjects. We shall also furnish a copy to each of our city auxiliaries.

One lady from each denomination will also present to the librarian the names of three of the newest and most stirring books issued by her society, with the request that they be added to the library. Should this favor be granted we shall venture to ask similar news along this line. Do you not see into what fair proportions this little scheme may grow, and how much it may help to draw and concentrate attention to missionary themes in our fair and growing little city?—*The Gospel in all Lands*.

WHAT HAS THE BRANCH DONE FOR ME, AND WHAT HAVE I DONE FOR THE BRANCH?

[Read at a quarterly meeting of the Eastern Connecticut Branch.]

To the first question I can reply in Paul's words about the advantages of the Jew over the Gentile, "Much every way," for my personal indebtedness to our Branch is not small. It has given me many friends in these churches of New London and Windham Counties, drawing me into closer fellowship with them in their work for our blessed Master; it has opened the way for my acquaintance with Christian women in other Branches in this State and elsewhere; it has given me an opportunity to meet the officers of the Woman's Board, whom otherwise I might never have known; and it has afforded me the privilege of personal intercourse with several missionaries from far-away countries, so that they are no longer mere names, but real per-

sons, whom I have seen and heard and taken by the hand. Yes, I am a richer woman to-day for the friends gained through this Branch. It has also increased my knowledge of foreign missions, and stimulated my interest in them. The old time monthly concert is seldom observed in our church, but these Branch meetings, with the addresses of missionaries speaking from personal experience, with familiar conferences as to methods of work, with occasional bright papers, with precious seasons of earnest, tender prayer, have been an inspiration in my life; and our little auxiliary meetings have grown in helpfulness because of the influence of the Branch to which we belong. To our Branch, then, I am indebted for a deeper interest in the things of the kingdom. And, thirdly, this Branch has been a means of grace to me in helping me to see my personal duty in stirring me up to attempt work for missions which seemed impossible.

But the second question, "What have I done for the Branch?" is not so easily answered. The little that I have accomplished, or even attempted, seems so insignificant when I look at it, so far short of what might be done if I were filled with the Holy Spirit and strong in the power of his might, that I hesitate about setting it down on paper. It is a question to be considered in my own closet. Not what I might have done, not what I ought to have done, not what by the grace of God I hope to do in the days to come; for in working for this Branch, in seeking to form new societies, in trying to extend the circulation of *LIFE AND LIGHT*, and to enlist the co-operation of women hitherto indifferent, I shall be seeking the coming of the kingdom of Christ.

THE SEMIANNUAL MEETING OF THE HARTFORD BRANCH OF THE W. B. M.

THE day for the Hartford Branch to hold its semiannual meeting in West Hartford was such a one as the poet loved when he said of June, "Then, if ever, come perfect days," albeit it was the 31st of May. We were warmly greeted by the ladies of West Hartford, and ushered into the church to find a large audience of one hundred and seventy-five ladies ready to hear the good news which we brought from our missionaries. After a short service of prayer and praise and the reading of letters, we listened to Miss Bush as she carried us in imagination to Turkey, and we went touring with her, listening as eagerly to her words as did the natives whom she was describing. Truly these missionaries do make our hearts burn within us. Miss Kyle, though a stranger to most of us, won our sympathy by her earnest, warm-hearted address, in which she spoke of the great needs of the work. We are sure she is doing a good work among our young people in arousing their

interest in mission work, and we shall gladly listen to her again should she come to us at some future time. A class of young children recited pieces appropriate to China. Some little seed may have found lodgment in their hearts, which will bring forth fruit in after years, while they listened to Miss Bush's account of the homes and people of Turkey, and their crying need of education. A short season of prayer brought before us our own special missionaries, their needs and desires. Then we sang "Blest be the tie that binds," and lo, our meeting had ended. But was that the end? Shall not its influence go on like the widening circles made in the water by a stone, until the effect of those prayers shall reach the utmost parts of our earth, and reappear in lives made brighter and holier by our missionaries?

AURELIA A. WELLES.

HARTFORD, CONN.

TOPICS FOR AUXILIARY MEETINGS.

August.—Incidents of Mission Work and Lessons to be drawn from them. (See LIFE AND LIGHT for July.)

September.—Schools of the Board in India and Ceylon.

October.—The Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Christmas Observances on Mission Ground.

1894.

January.—New Openings for Missionary Work among Women.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service. The Resurrection of Christ a pledge of the salvation of the world.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

SCHOOLS OF THE BOARD IN INDIA AND CEYLON.

TOPIC FOR SEPTEMBER.

1. At Bombay. 2. At Ahmednagar. 3. At Madura. 4. At Udupitty, Ceylon. 5. Other boarding schools. 6. Day schools.

The subject for the month is a large one, and it will be necessary to select a certain portion for the meeting. We suggest that three eight or ten minutes' talks be given on one boarding school that may be chosen, one giving (a) a short history of the school, with its daily routine; another on the (b) personnel of the pupils, the homes from which they come, and the effect of education on them; (c) a third on the religious influence of the school and the Christian work done by the pupils. A talk on the day schools might

also be given. Another method would be to give a general sketch of one of the large boarding schools, of the several smaller ones, and of the day schools.

As the subject pertains to the work of our own Board, the references are exclusively from *LIFE AND LIGHT*. For school in Bombay see *LIFE AND LIGHT* for October, 1886, October, 1889, and September, 1891. Ahmednagar, *LIFE AND LIGHT* for August, 1879, February, 1882, October, 1886, and a leaflet on the school, price 3 cents. Madura, *LIFE AND LIGHT* for May, 1880 (*a*), December, 1882 (*a*), February, 1886, February (*a* and *c*), April (*c*), 1887, July (*c*), 1889, July (*b*), 1890, December (*b*), 1879, February (*b*), 1880, May (*b*), 1880. Udupitty, July (*b*), 1879, September (*b*), 1881, July (*a*), 1880, June (*a*), 1887. See also monthly leaflet. Other Boarding Schools, *LIFE AND LIGHT* for August, 1881, December, 1882, August, 1884. Day Schools, *LIFE AND LIGHT* for February, 1880, February, 1887, January, 1888, August, 1888, November, 1890.

MEETING OF THE INTERNATIONAL MISSIONARY UNION.

BY REV. E. S. HUME.

THE International Missionary Union held its tenth annual meeting at Clifton Springs, N. Y., June 14-21. Clifton Springs is under missionary influences the year around, but during the meetings of the International Union other matters are laid aside; the meetings absorb the time, and missionary topics the conversation on all sides. It was both an interesting and unusual sight to see, at many of the meetings, all the physicians, many of the attendants and nurses of the Sanitarium, as well as the guests, patients and others from near and far. At some of the larger gatherings the audiences must have numbered fully six hundred. The meetings were all held in the Tabernacle, a very comfortable and appropriate building erected by Dr. Foster expressly for such services. There were one hundred and eight missionaries present, representing sixteen societies, and laboring in many lands. Of these, twenty-seven are connected with our Board. Grouping them according to the countries where they have labored, twenty-nine came from India, twenty-six from China, thirteen from Japan, eight from Turkey, and smaller delegations from Africa, Mexico, Micronesia and other mission fields.

There were three sessions each day. The first hour in the morning was reserved for a devotional meeting, and was regarded by those who were able to attend it as the sweetest and best service of the day. The music was led in a most effective and beautiful way by a cornet played by a Mr. Birch. The instrument used was of solid gold, and was presented to Mr. Birch by the Christians of St. Louis when he decided to give his whole time to playing in connection with evangelistic meetings. As the hour for each service drew near, a few strains from this cornet, more beautifully than any bell could possibly have done, summoned all to the tabernacle.

The ladies had their meeting on Friday afternoon. Some of the addresses were of thrilling interest. Mrs. Gulick of Japan, Mrs. Locke of Bulgaria,

Miss Bush of Turkey, and Miss Crosby and Miss Cathcart of Micronesia, are names with which the readers of LIFE AND LIGHT are familiar. The work of which they told is our own.

On Sunday morning the Rev. George Douglas, D.D., President of the Wesleyan Theological College at Montreal, preached a powerful sermon. Dr. Douglas lost his health while a missionary in the West Indies, and is now totally blind and nearly helpless, but his mind is as clear and strong as ever. It seemed eminently appropriate that he should have chosen for his text, "And not only so, but we glory in tribulations also." Dr. Douglas also gave the farewell address to the outgoing missionaries.

The experiences which were brought out by the topic, "The effect of missionary life on the piety of missionaries," were very touching and instructive. One could not but be impressed after listening to the remarks which were made by men and women, young and old, as they spoke out of the fullness of their hearts, that, although our lives are colored by our surroundings, we are not entirely the creatures of circumstances. Spiritually minded men and women will grow more so in Africa, India, Japan, or Micronesia, as well as here in Christian America. While those who have not learned to love spiritual things here, under favoring circumstances, are sure to find heathen surroundings most depressing.

With little exception, the meetings were harmonious, and were generally instructive and uplifting. The consensus of opinion was that no methods of work are to be despised, and that all are to be employed with a view to spiritual results. None of the one hundred and eight missionaries present showed any signs of discouragement. They know the difficulties which are to be overcome, as also the adequacy of the means at their disposal. Their confidence is well founded. They sing with the understanding as well as with the heart,

"Jesus shall reign where'er the sun
Does his successive journeys run."

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1893.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Portland, State St. Ch., The Gleaners, 50; Augusta, Aux., 50, Y. P. S. C. E., 7; Hallowell, Aux., 17.75, Y. P. S. C. E., 12.25; So. Freeport, Aux., 71; Skowhegan, Aux., 16; Brownville, Cong. Ch., Ladies, 4; Auburn, High St. Y. L. M. B. (of wh. 25 const. L. M. Mrs. C. S. Patton), 30, Sixth St. Ch., Miss'y Soc'y, 5; Castine, Miss'y Soc'y, 10.50; Deer Isle, Miss'y Soc'y, 2; Biddeford, Pavilion Ch., prev. contri. const. L. M. Eliza F. Evans, 15; Wells, Second Cong. Ch., 31.50; Southwest Harbor, Miss'y Soc'y, 2.50; Waterville, Aux., 22.23, M. C. Willing Workers, 12.50; Gardiner, Aux., 10; So. Gardiner, Aux., 17; So. Paris, 11.44, Y. P. S. C. E., 4; So. Norridgewock, Cong. Ch., Y. P. S. C. E., 3; Kennebunkport, So. Cong.

Ch., Aux., 8.50; Gray, Aux., 10; Eastport, Ladies of Cong. Ch., 5.50; Hampden, Aux., 45; Bridgeton, Aux., 22.45; South Bridgeton, Aux., 10; Bethel, First Ch., Aux., prev. contri. const. L. M. Miss Mary E. Shirley, 12; Saco, Aux., const. L. M. Mary S. Eastman, 25; Searsport, Aux., 23; Bucksport, Elm St. Cong. Ch., S. S., 10; Bangor, Aux., 53, Y. L. M. B., 40; Brunswick, Aux., 46.88; Monson, Sunshine Band, 7; East Machias, Aux., 6.75; Gorham, Aux. (of wh. 25 const. L. M. Miss Frances Cousens Gage), 36; Litchfield Corner, Aux., 17; Scarborough, Aux., 14, Willing Helpers, 5; Cumberland Mills, Warren Ch., Aux., 23; Lewiston, Pine St. Ch., Aux., 60; Harpswell Centre, Aux., 21; Winthrop, Aux., 12; West Falmouth, Second Cong. Ch., 10, M. C., 3; Yarmouth, First Ch., Aux. (of

wh. 25 const. L. M. Mrs. Rebecca S. Humphrey, 31.80; Piscataquis Co. Conf., 1.44; Boothbay Harbor, Aux. (of wh. 25 const. L. M. Lillian Reed), 40; Thomaston, Aux., 10; North Edgcomb, Aux., 6.14; Rockland, Golden Sands, 10; Phippsburg, Ladies, 3; Warren, Aux., 5.25; Wiscasset, Aux., 10; Woodford's, Cong. Ch., Aux., 32.34; Willing Sowers, 10.25; Bath, Aux., in memory of A. T. S., 30; Willing Workers, 27; Portland, Y. L. M. B., 133; High St. Ch., const. L. M's Mrs. Dorcas Banks, Mrs. Dora Marks, Mrs. P. H. Brown, Miss Hannah B. Skeele, Mrs. Newel Lyon, Mrs. A. O. Clark, Mrs. Louisa Cutts, Miss Mary Eastman, 212.55; Light Bearers, 111.89; State St. Ch. (of wh. 25, by a Friend, const. L. M. Mrs. Helen M. Johnson), 148.84; Second Parish Ch., const. L. M's Mrs. B. F. Laughlin, Mrs. E. V. Spaulding, Miss Celia M. Patten, 75; Williston Ch., Aux., prev. contri. const. L. M's Mrs. Margaret S. Snell, Mrs. Alice R. F. Davis, 40; Light Bearers, 5,

1,874 25

Total, 1,874 25

NEW HAMPSHIRE.

North Conway.—A Friend, 5 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Mrs. W. B. Rotch, 15; Charlestown, Friends, 1; East Derry, Mrs. M. G. Pigeon, 35; Gilman-ton Iron Works, Cong. Ch., S. S., 2; Hen-niker, Cong. Ch., 18.50; Lancaster, Y. P. S. C. E., 18; Nashua, Aux., 43; Plaistow and North Haverhill, Aux., 22; Y. P. S. C. E., 3; Tilton, Curtice M. C., 5; Troy, Aux. (of wh. 25 const. L. M. Miss Ambrie D. Lowe), 26.15; Winchester, 17,

205 65

Total, 210 65

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. St. Johnsbury, No. Ch., M. E. F., 500; Bellows Falls, Mt. Kilburn, M. B., 75; East Berkshire, Aux., 4.60; West Brattleboro, Aux., 13; Burlington, Aux., 40; College St. Ch., Y. P. S. C. E., 10; First Ch., Y. P. S. C. E., 30; Cambridge, Aux., 5; Chelsea, Aux., 10; Clarendon, Aux., 1.50; East Corinth, Aux., 7; Frank-lin Co., Offering, 5; Georgia, Aux., 12; Highgate Ch., 10; Lyndon, "In Memo-riam" Mary E. Hubbard, 100; Middle-bury, M. C., 10; Y. P. S. C. E., 15; Ran-dolph, Aux., "Silver Year," 10; West Randolph, Aux., 13.61; Ways and Means Soc'y, 10; Salisbury, Y. P. S. C. E., 2; St. Johnsbury, So. Ch., Y. P. S. C. E., 10; Westminster, Y. P. S. C. E., 5; West Westminster, Aux., 26.50; Windsor, 6.50; Woodstock, Aux., const. L. M. Mrs. Anna M. French, 25,

956 71

Total, 956 71

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Billerica, Willing Work-ers, 11; Winchester, Miss. Union, 50.25; Andover, Free Ch., Whatsoever Soc'y, 15; Bedford, United Workers, const. L. M. Mrs. M. E. Laws, 25; Malden, Aux., 24.02; Wakefield, Mission Workers, 5; Melrose, Mrs. N. M. Murdock, 5,

135 27

Berkshire Branch.—Mrs. C. E. West, Treas. Canaan Four Corners, Aux., 40;

Dalton, Y. L., Aux., 50; Lee, Willing Workers, 35; Lenox, Aux., 12, Golden Rule M. C., 5; North Adams, Aux., 94.36; Pittsfield, First Ch., Aux., 23.35, Coral Workers, 57; Peru, Top Twig M. C., 10; Richmond, Aux., 16; South Egremont, 60; West Stockbridge, 9, 411 71
Essex North Branch.—Mrs. W. L. Kimball, Treas. South Byfield, Aux., 25; Georgetown, First Ch., a Friend, 15, 40 00
Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., S. S., 45; Lynn, Central Ch., Aux., 18, Lower Lights, 60; Marblehead, Aux., 30; Salem, Crombie St. Ch., M. C., 15; Swampscott, M. C., 10.55, 178 55
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Shelburne, Aux., 13 57
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. No. Amherst, Little Sun-beams, 6.65; Whatsoever Circle, 11.20; Covington, Aux., 2; Hadley, Aux., 27; Northampton, First Ch., M. B., 21.23; Gordon Hall, M. B., 14 36; South Hadley, Faithful Workers, 3.50; Mt. Holyoke Col-lege, 215, 300 94
Lowell.—A Friend, 5 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 181.15; South Framingham, Aux., 111, Jun. Y. P. S. C. E., Grace Ch., 5; Holliston, Y. P. S. C. E., 15; Maynard, Mrs. Lorenzo Maynard, 11, In Memoriam Fannie, Mary, Hattie, and Little Vickie, 10; Saxonsville, June Blossoms, 15; Wellesley, Dana Hall Miss'y Soc'y, 66, 414 15
Northampton.—Regal Circle of Edwards Ch., 10 00
North Middlesex Branch.—Mrs. A. R. Wheeler, Treas. Littleton, Aux., 25 00
Springfield Branch.—Miss H. T. Bucking-ham, Treas. Springfield, Memorial Ch., Lend-a-Hand Soc'y, 15, North Ch., Aux., 25, 40 00
Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Cong. Ch., 30; Auburn-dale, Aux., 8.45; King's Daughters, 30; Boston, Thank Offering, a Friend, 6.60, Union Ch., Aux., 46.87; Y. L., Aux., 215, Park St. Ch., Aux. (of wh. 25, by Mrs. E. K. Alden, const. L. M. Mrs. I. J. Lan-sing; 50, by Mrs. G. W. Coburn, const. L. M's Miss Isabella A. Lockoby, Miss Ella C. Lockoby), 172, Mt. Vernon Ch., Aux. (of wh. 25, by Miss M. C. Woods, const. self L. M.), 51, Y. P. Miss'y Soc'y, 75, Berkeley Temple, Aux., 35; Brighton, Aux., 66; Cambridge, a Friend, 10, Pros-pect St. Ch., Aux., 60; Chelsea, Third Ch., Aux., 37; Everett, Self-denial, Mrs. Mary P. Allen, 4.40; Hyde Park, Aux., 89.32; Jamaica Plain, Aux., 57.50, Jun. C. E. Soc'y, 15; Newton, Eliot Ch., Aux. (of wh. 50 const. L. M's Mrs. M. T. Vin-cent, Mrs. A. Aldrich), 71, Little Help-ers, 10; Newton Centre, 139.36, Jun. S. C. E., 1, Mite Mission, 3; Roxbury, Eliot Ch., Ferguson Circle, 1.82, Thompson Cir-cle, 33 cts., Eliot Star, 4.44, Mayflowers, 4.44, Immanuel Ch., Aux. (25 by Mrs. James Fisher, const. L. M. Miss Minnie Currier), 63.12, Walnut Ave. Ch., Aux., 45, M. C., 35, Stanwood G., Raynor G., and Anna F. Wellington, 5, S. S., 51.52; Som-erville, Winter Hill, Broadway Ch., Aux., by Mrs. Lemuel Gulliver, const. L. M. Ethel Gulliver Hodgkins, 25, Y. L.

M. C., 30, Earnest Workers, 10; So. Boston, Phillips Ch., Aux., 8.72, Y. P. S. C. E., 5; West Roxbury, Aux., 20, a Friend, through So. Evangelical Ch., 1; Wellesley Hills, Jun. C. E. Soc'y, 1,	1,544 89
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Worcester, Park Ch., Extra-Cent-a-Day Band, 10, Do What You Can Circle, 5, Aux., 9; North Brookfield, Happy Workers, 24,	48 00
Total,	3,167 08

LEGACIES.

<i>Boston.</i> —Legacy of Daniel Leeds,	110 00
<i>Dorchester.</i> —Interest on Legacy of 5,000, from Mrs. Walter Baker,	151 67

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence, Free Ch., Aux., 50, Pilgrim Ch., Little Pilgrims, 35, Plymouth Ch., Morning Stars, 100,	185 00
Total,	185 00

CONNECTICUT.

<i>Bethel.</i> —Friends,	5 00
<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Bozrah, Aux., 10; Greenville, Aux., 55; Plainfield, Aux., 26.28; Lisbon, Aux., 25; East Lyme, Aux., 9; Hanover, Aux., 12, M. C., 2.50, Y. P. S. C. E., 14.42; Woodstock, Y. L. A. 70; Preston, Aux., 11, Long Soc'y, 2; Groton, Aux., 28.50; Scotland, M. C., 4; Lebanon, Aux., 3, M. W., 2.11; Brooklyn, Aux., 70.75; North Woodstock, Aux., 25; Stonington, Second Ch., Aux., 8.50; Putnam, M. W., 50; Taftville, Aux., 5; Colchester, Y. L. A., 21.55, Boys' M. B., 4, Wide Awake M. C., 8.31; Wauregan, Aux., 31; Willimantic, Aux., 12; Griswold, Pachang Acorns, 6.28, Aux., 2; Windham, Aux., 5; Central Village, Aux., 16; New London, First Ch., Aux., 109.06, Thank Offering, 51.11, The Juniors, 41.50, Second Ch., Aux., 45.10, Thank Offering, 40.50; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 40, Broadway Ch., Aux., 110, Y. L. Aux., 29.75, Park Ch., Aux., 130.52, Thank Offering, 68.50, Junior Aux., 15; New London, First Ch., Ransom Band, 15; Jewett City, Aux., 14,	1,270 24

<i>Hartford Branch.</i> —Mrs. M. B. Scott, Treas. Rockingham, Aux., 10; Coventry, Aux., 25; Ellington, Jun. Aux. M. C., 41; Hartford, Park Ch., Aux., 7.50, S. S., 30, Pearl St. Ch., Cradle Roll, 17; Newington, Y. P. S. C. E., 3.02,	136 52
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, W. H., 20; Bridgeport, Memorial Circle, 120; Canaan, Y. L. M. C., 15; Chester, I. C., 10; Cromwell, Y. L. M. C., 30; Danbury, First Ch., Y. L. M. C., 30; Essex, M. W., 10; Haddam, W. W., 4, Alpha Band, 5; Kent, Y. L. M. C., 32; Litchfield, D. C., 140; Meriden, First Ch., Missy Cadets, 50; Middletown, First Ch., Gleaners, 60, M. H., 5, South Ch., G. W. C., 15; New Haven, Centre Ch., Y. L. M. C., 1.27, Ch. of the Redeemer, B. B., 30, Y. L. M. C., 134.43, College St., C. W., 14.30, Davenport Ch., B. B., 5; Dwight Place, Fairbank M. C., 25; Fair Haven, Second Ch., Mizpah, 5, Grand Ave., Y. L. M. C., 20, Helpers, 20.25, Self-denial Soc'y, 5, Humphrey St.	
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Y. L. M. C., 40; New Milford, Y. L. M. C., 40, Y. L., 20; Norfolk, Y. L. M. C., 10; Orange, Workers, 20; Portland, W. W., 30; Prospect, Gleaners, 20; Ridgefield, S. F., 28.21; Salisbury, K. D., 30; So. Norwalk, M. W., 5; Stamford, Y. L. M. C., 30; Stratford, Alpha B., 5; Warren, W. M., 13; Watertown, S. W., 5; West Haven, Y. L. M. C., 5, H. H., 3.55; Westport, M. B., 50; Whitneyville, Y. L. M. C., 15; Woodbury, First Ch., V. G., 10,	1,311 74
<i>Sharon.</i> —A Friend,	1 40

Total,

2,724 90

NEW YORK.

<i>Brockport.</i> —Miss E. P. Maynard,	3 00
<i>Denmark.</i> —Mrs. J. T. Kitts,	4 40
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, Central Ch., Aux., 150, Park Ch., Aux., 22, Puritan Ch., Aux., 10, M. B., 20; Buffalo, Niagara Sq., People's Ch., Aux., 20, First Ch., Aux., 30; Collection at Patchogue, 11.61; Candor, Y. P. Missy Guild, 6; Corning, Aux., 5; Canandaigua, Aux., 400; Ellington, Aux., 21.43; Flushing, Acorn Band, 5; Franklin, Aux., 50; Elmira, Park Ch., Aux., 50; Hamilton, Aux., 2; Jamestown, Aux., 25; Java, Aux., 6.83; New York, Pilgrim Ch., Aux., 35, Broadway Tabernacle, Y. L. M. S., 347; Owego, Aux., 40; Norwich, King's Daughters, 15, Jun. King's Daughters, 15; Suspension Bridge, Penny Gatherers, 29.14; Saratoga Springs, Aux., 26; Syracuse, Plymouth Ch., Y. P. S. C. E., 5; Wellsville, Aux., 5; Special, 10. Expenses, 214.40 less,	1,141 61
Total,	1,149 01

PENNSYLVANIA.

<i>Philadelphica.</i> —Mary M. and Harold Goodwin, Jr.,	2 00
<i>Philadelphica Branch.</i> —Miss Emma Flavell, Treas. Maryland, Baltimore Aux., 47.78; New Jersey, Upper Montclair, Aux., 12.25; Bound Brook, Aux., 20; East Orange, First Ch., Aux., 101, S. S., 15, Trinity Ch., W. F. M. S., 41.50; Orange Valley, Aux., 10; Plainfield, Aux., 10,	257 53

Total,

259 53

SOUTH CAROLINA.

<i>Charleston.</i> —Woman's Missy Soc'y,	2 00
Total,	2 00

INDIANA.

<i>Angola.</i> —Harriet V. Quick	38 90
Total,	38 90

WISCONSIN.

<i>Oak Centre.</i> —Mrs. S. B. Howard,	2 00
Total,	2 00

FOREIGN LANDS.

<i>Turkey.</i> —Aintab, Mite Givers, Girls' Seminary, 4.40; Smyrna, King's Daughters, Girls' School, 8.80,	13 20
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Total,

13 20

General Funds,	10,583 23
Variety Account,	42 31
Legacies,	261 67

Total, \$10,887 21

MISS HARRIET W. MAY, Ass't Treas.



Board of the Pacific

MICRONESIA.

OUR NEW MISSIONARY.

THE dark cloud that has rested of late over our work in the Micronesian islands, has not dampened the enthusiasm nor extinguished the desire in the heart of one of our dear young ladies to go thither and preach or tell the gospel story to these dark islanders in the far Pacific. Miss Louisa Wilson, of Tonoma, has recently received her appointment from the American Board for this field. She is supported and lovingly adopted by the Woman's Board of the Pacific. She is a young lady of winning address and of earnest purpose. This is the fourth that has gone from our own State on this blessed mission, having received their inspiration right here. Three of them are native Californians—Miss Gunnison, Miss Denton, and Miss Wilson. All this proves that California atmosphere and climate are not altogether inimical to the missionary spirit. Did we think it right to lift the veil from family life unnecessarily, we could show the faithful daughter taking up the peculiar cares and home duties which fall to an older sister in a home of children left motherless, at the same time cherishing down deep in her heart the hope and longing of many years that the Lord might some day call her to this especial work in which her heart had become enlisted. In the church in Tonoma with which she is connected, her pastor found her a sympathizing friend and a hearty worker in the Master's cause in every department of church work. This deep-seated desire to go to these far-distant islands with the message of salvation, was stimulated by the visit of Mr. Walkup from the Gilbert Islands some time ago; and yet in her reply to the question asked in one of our meetings, "What led you to this field?" she narrated her interest in Mr. Walkup's story, but added, "I would not choose my field, but let the Lord lay any burden upon me that he gives me strength to bear. Send me anywhere that he goes with me, or sever any tie but the one that binds me to him."

Her work as far as immediate or imperative need to her own family seemed to her done, and the Lord's call, "Go, work in this island vineyard," sounded out so loudly in her ears that she joyfully responded. And now

another brave heart goes into that trying climate, with the long isolation from country and friends, and from the home church and Christian fellowship, and with possible persecution. Can we doubt the impelling power of this gospel as we see from time to time the followers of Christ, with full knowledge of what is before them of possible trial and difficulties, turning away from all the world holds dear, and sitting down by the untutored savage or by the side of girls whose Christian womanliness is but half awakened, to teach of the Saviour who came to bless them as well as the bright, happy girls in our own fair land. We follow our dear Miss Wilson on her long ocean voyage to her far-distant home. She sailed from San Francisco on the 25th of May, and is now probably on her way from Honolulu on the Morning Star for her destination. May the sea be truly the "Pacific" to her as she bears the message of peace to those so in need of it. Our money goes into our treasury for her support, our love encircles her, and our hearts will not, in the press of home duties and the busy world in which we now live, allow her and her work to slip from our memories. Said one missionary, and no doubt this is the language of many, "We often fear we are forgotten, we have been away so long and our work is so inconspicuous." Surely the least we can do for these absent ones is to pray for them. Paul often said "pray for us," "pray that utterance may be given us," "pray that a door may be opened" for the precious gospel. "Prayer ardent opens heaven," moves the hand that moves the world; so what can we do at this end of the line that binds us to our laborers at the front better than to pray? On entering a labyrinth, or one of those caves with tortuous, dark, and intricate channels, a cord is tied to the wrist of each, and this to the entrance at the door. Should this cord be severed the wanderer is in danger of being hopelessly lost. So if the cord of love and remembrance, fastened by prayer, is severed, what a loss is this to our dear missionaries who go down into the intricate paths of heathenism.

The Woman's Board of the East has issued a Calendar, on which are the names of all their missionaries, one for each day. The name of the missionary thus mentioned is kept in the heart, and lifted to God in prayer for the blessing she may peculiarly need, and thus prayer from many hearts is concentrated on one each day. Will not this bring down a blessing in accord with the promise, "When two of you are agreed"?

The remark is sometimes made, "We ought to work as well as pray;" and it might be added, we ought to give as well as pray. But those who pray from their heart of hearts will work, will give. Out of the heart proceeds the work and gifts of the hands, and out of the heart shines the influence that wins souls to Christ.

In this connection it would seem well to refresh the memories of those who know all about the Micronesian islands, and to inform those who know but little of them by a copy of a detailed description of them and of the languages, sent us by Mrs. Bingham, who with her husband has just completed the great work of translating the Bible into the Gilberten language.

MOTT AVENUE, NEW YORK CITY.

DEAR FRIEND: Inclosed I send you an exact list of the work and workers in Micronesia up to June, 1892. Micronesia has four groups of islands; but we only work in three,—the Caroline, Marshall, and Gilbert. Mission work was first begun in the Caroline Islands, on the islands of Kusaie and Ponape. There is no work being done on Ponape (or Ascension Island) now, because of the trouble made by the Spaniards.

MICRONESIA AS AT PRESENT.

1. Gilbert Islands. Aroras, Tamana, Onotoa, Peru, and Nukunau, the five southernmost, are occupied by teachers from the Samoan Islands, under the charge of the English missionaries of the London Missionary Society. The Hawaiian Board of Missions has missionaries on the other islands. Tapiteuea: Rev. Messrs. Paaluhi and Kaaia and their wives, and perhaps some Gilberten teachers. Nonouti: Only Gilberten teachers. Apemama, Kuria, and Ananuka are all under one king, and have only a Gilberten teacher. Maiana: Rev. H. V. Sono and wife (Hawaiians) and Gilberten teachers. Harawa: A native pastor, Rev. John Tiraoi, and his wife and teachers. Apaiaing: (Mr. and Mrs. Bingham, former home), a native pastor, Rev. Moses Kaure, and his wife and teachers. Maraki: Rev. D. Kanoho and his wife (Hawaiians). Butaritari and Makin: Rev. and Mrs. Maka (Hawaiians). All these seventeen (including Banaba, or Pleasant Islands, to the west) speak the Gilbertese language. It is for them that Mr. Bingham has translated the Bible, now being printed at the Bible House in this city. There are other missionaries working for the Gilbert Island people; viz., Rev. A. C. Walkup, who does evangelistic work in the group, and who is soon to have a little vessel at his own control to go from island to island; Rev. and Mrs. I. M. Channon, who have the charge of the Gilbert Islands training school, which for health reasons is located at Kusaie (or Strong's Island) of the Caroline group; and Miss Jessie Hoppin, who is working with Miss Alice Little in the girls' school, also on Kusaie.

2. Marshall Islands. There are no Hawaiian missionaries in the Marshall group; but a number of native pastors and teachers on different islands, Dr. and Mrs. Pease, Mrs. Forbes, and Miss Alice Little, work for the Marshall islanders in training and girls' schools, and all live on Kusaie, and make occasional tours through the group in the Morning Star.

3. Caroline Islands. Kusaie has a native pastor and teachers for its own people. The missionaries who work for the Gilbert and Marshall Islands live on high land in the western part of the island. It was on Kusaie that Rev. and Mrs. Snow lived from 1852 to 1862. Mr. Snow translated parts of the Bible, and wrote some hymns for the Kusaiean people. Pingelap, Mokil, and Ngatik are little islands not far from Ponape. The language is similar. Until now they have been taught by native catechists and teachers. This year Rev. and Mrs. Rand, Miss Foss, and Miss Fletcher are living on

Mokil with the girls of the girls' school, waiting for an opportunity to return to Ponape, if that may be the Lord's will for them. Ponape is the island where the Sturgeses and the Gulicks began mission work, in 1852. Mr. Sturges and Mr. Doane did much translation work on the Bible for them. Ruk and the Mortlocks are the field where Ponapean teachers first labored, and was occupied by Rev. Mr. Logan in 1884. He died in 1887, and his remains rest upon this island under the white monument sent from this country to mark his last resting place. Mrs. Logan and Miss Kinney are in the girls' school. Miss Abell is with them. Rev. and Mrs. Snelling are also there. We have as yet no mission to the west of Ruk, although there are many islands needing the gospel.

I hope I have made it plain to you, dear friend. You know that Mr. Bingham is at work on the proof-reading of the Bible which he has translated.

With loving greetings to your Board, I am your missionary sister,

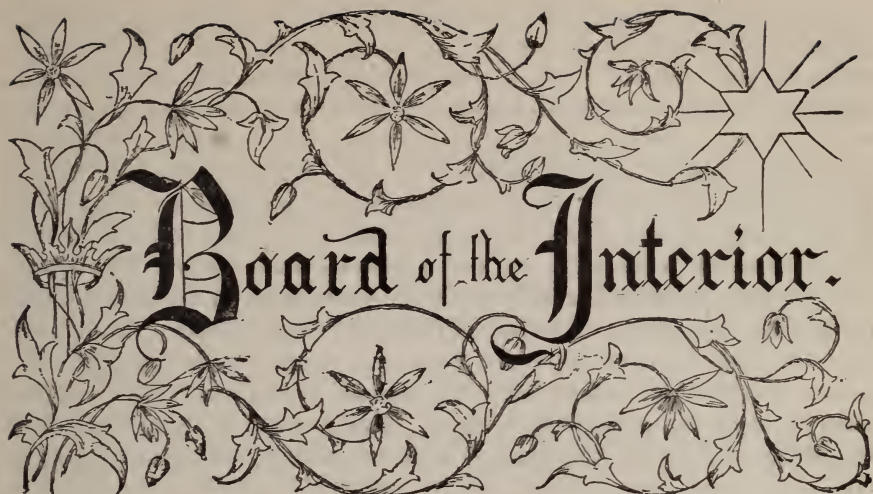
CLARA M. BINGHAM.

The friends of missions have great reason for gratitude that Mr. and Mrs. Bingham have been spared to complete the translation of the Bible into the Gilberten language, or rather to complete the revision of work previously done with the supervision of the printing at the Bible House, and many have read the almost thrilling account of the actual finishing up of the last verse of the last chapter of the blessed Book. As these are Micronesian pages, we will give a copy of a letter from Mrs. Logan to a young friend, who has kindly lent us the letter for the purpose.

MY DEAR GERTRUDE,—As I take my pen this afternoon to write a word to you, your face as I saw it comes up before me somewhat vividly, and then I remember that I must not think of you as you were then, for you have grown, and are no longer a little girl. A dear friend wrote me this year of my Beulah, "I do not think you would know her," and it sent a real pain deep down in my heart as I think of those sweet years of her young life which have been so largely lost to me. But then I think of these girls here, and of the real girl life that has come to them, because I came back, and of the life which I trust is opening out before them, and then of that grand eternal life to come, and I thank God, and feel that it is little indeed that I have given up. To-day one of our dear girls, Katie, left us with her husband to go to an island, perhaps one hundred miles west of us, where there has never been a missionary. She was glad to go, and has, I am sure, something of the real missionary spirit, but as she laid her head on my shoulder and wept at parting, I knew that she felt that she was going away from home, and I thanked God that she knew something of what real home life is; and now as she goes out to these heathen people, if she and her husband make a Christian home among them and are instruments in God's hands in "turning many to righteousness," how blessed that will be? You see I am giving you a little glimpse of our work. I thank you for your letter. How much I would like to rest with you for a week in your home, away from these islands, tropical weather and all.

I think I might even enjoy a procession and gala day such as you write of. There is not much to break the monotony of our lives here. Now I must close my letter, that I may write a word to your mamma before I have to stop.

Lovingly your friend, MARY E. LOGAN.



EDITORIAL COMMITTEE.

Mrs. GEORGE M. CLARK, 73 Bellevue Place.

Mrs. H. M. LYMAN.

Mrs. JAMES G. JOHNSON.

Miss SARAH POLLOCK.

Mrs. GRAHAM TAYLOR.

INDIA.

A TOUR IN THE KONKAN.

BY MISS ABBOTT, OF BOMBAY.

My brother and I started early one morning in November in a coast steamer and went down a three-hours' trip to Rewadanda, a town where are picturesque ruins of a Portuguese fort and cathedral. We visited these in a hot sun over burning sands, while waiting for the little sail boat that was to take us twenty-four miles up the Kundalika River. Two men carried me from the shore to the boat, as the tide was low; then for six hours we went lazily up with the tide, and then found it too dark and the tide too low to sail any farther, so the boat was tied to a bank for the night. Just then we spied a tiny log-boat, and the boatman agreed to take us the remaining five miles. We barely packed ourselves and our wraps into the small space, but we enjoyed the moonlight row up a very pretty stream. Through the currents the boatman got out and pulled us along; we landed on some rocks about nine o'clock, and then followed our guide over rocks, sand, and mud, and through a long and sleeping village, on and on until we came to our tent, pitched in a

very pretty spot. Our Christian helpers who live in Ashtami came out and gave us a very cordial welcome, and we found that they had provided many things for our comfort. I was too tired to sleep much, and besides the rats and owls were too many, and wandering cattle often stumbled against the tent ropes, and jackals, not far distant, added to the wakefulness. However, our week in tents was a great pleasure to me. Our evangelist, Mr. Bawa, has a pleasant home in the village, and his wife accompanied me to the homes of the women. Everywhere we were cordially welcomed; the more so, I suppose, because many had never seen a missionary lady before. We visited mostly among the Beni-Israelites, and when I told them I had come to tell of the Messiah and his way of salvation, they were eager to hear. Large numbers of women collected in every place, and many earnest inquiries were made. The Hindu women were also anxious to have us visit them, but were not so openly cordial as the others. One woman asked me if my God was going to give me some special honor because I went about telling of him.

In this village, and in another which I visited, the women received me inside their houses, even among the Hindus, and one Brahmani woman gave us a nice dinner. One day a large company of men and women encamped near our tent, and I plucked up courage to take my Testament out to them, and ask them if they would like to hear an interesting story. They were very willing. So, as they were eating, I read to them of Christ's feeding the 5,000. They had never heard of Christ before, and were greatly interested, and said they would never forget about Christ and that story. My brother had many opportunities to preach to these traveling companies.

Across the river from the village where we camped is the town of Roha, where my brother has an Anglo-Vernacular school for boys; and in four other villages are schools well started. The whole valley is a lovely one, and my heart is divided between the work there and in Bombay. If only we had the money we could establish a Christian school in every village.—*Mission Report*.

MEXICO.

Mrs. Crawford, of Hermosillo, writes:—

WE are prepared for discouragements. Several have dropped out of school, some have left town, a few taken out because relatives opposed their attending the "heretics' school." But amidst it all there come along the encouragements. The few who are faithful attendants upon services are taking a new interest in studying the Scriptures. At Sunday school those

who can read give the number of chapters they have read during the week, and each one repeats from two to twelve verses apiece committed to memory. The chapters read during the week are from one hundred and fifty to two hundred, and these by not more than twelve persons, for not more than that number can read.

A young man about eighteen years old last April joined the church and expressed a great desire to study, that he might become a preacher of the gospel to his people. He lives with us, is studying, and making good progress, and shows a very good spirit so far. This boy's sister, Victoria, is about twenty years old, lives with us and does the work, and studies, too. We hope she may in time be an assistant in school or a Bible reader.

The following extracts from Reports show some results of educational work in Turkey, India, China, and Japan. It is in this direction that our hope lies,—in the training of native teachers, who will do for their own people a greater work than a foreigner can ever do.

MARASH COLLEGE.

THE graduates of Marash College number thirty-one, representing eight classes, from 1885 to 1892. All are church members, most of them earnest spiritual workers; one has been taken from earth. Of the twelve who have married, six married preachers and one a college professor. Of those unmarried, one is studying in Constantinople College, two are in responsible positions as Bible readers, and all others are engaged in teaching in connection with mission work. Some have continued several years in one or other of the several schools of our Mission which prepare for college. One has been head teacher in the Erzroom school, and two of our married graduates have served efficiently in work in the Eastern Turkey Mission, while one is in an important position in the Western Turkey Mission. One each is at the head of kindergarten work in Marash and Aintab.

One, an orphan with only Gregorian relatives, was eight years in completing the course. She met much opposition in entering college, and depended upon her own efforts to continue. She was very successful in her work as Bible reader or teacher during the several years when out of school, and though slow mentally, she received more honor than most when she graduated, all seeing the strong character attained through mental discipline and spiritual growth. She is one of our "missionary girls," having gone far from relatives or acquaintances to work for the Lord. The last year of her study she had the joy of seeing a nephew in the Academy, who, largely

through her efforts, had continued in study till able to enter that department. Four on graduating have, through great self-denial, helped sisters on in college to the point where they could help themselves, in some cases while also helping widowed mothers.

At different times two widows have come to us after having been several years out of school work, and in a very sweetly earnest spirit settled for study with those younger than themselves; and having completed their course of study each now fills a responsible position as teacher, where she is likely long to continue.

BROUSA.

ONLY five girls have graduated from the Brousa school, but a much larger number have gone out as workers, either as teachers or wives of pastors. I will take the graduates first.

In the summer of 1887 there were graduated four. Two of these, Erasmia Derebey and Rebecca Nigohosian, have been constantly teaching since in our Brousa schools. Each is excellent in her own way. Erasmia wins by her very loveliness of character, and she has, besides, excellent judgment. In a very special sense she helps to make school a home to the boarding pupils. Rebecca Nigohosian is very active in mind and body, and very practical. She is fertile in expedients for overcoming difficulties. She will undertake a kind of work of which she never had experience before, and will not only do it herself, but will fit herself for teaching it to others.

The other two graduates of '87 are both married; the one, Rebecca Aristeidon, to Prof. Hohannes Krikorian, of Aintab College, Central Turkey. During the first year of her married life we heard a great deal of her Christian activity in church and Sunday school, and among the women. The wife of President Fuller wrote very warmly of her work. She speaks, reads, and writes four languages, one being English, and the other three those of the three principal nationalities of this land. She has now two little children, and can give less time outside of her own house, but I have no doubt she is as faithful as ever.

The fourth one of that year is married to a young dry-goods dealer of this city. Both she and her husband are active members of the Armenian Evangelical Church of Brousa. She plays the organ in church, and is identified with the various young people's societies for Christian work and progress.

In the summer of 1892, Aspasia Petrou (Greek) was graduated from this school. She was immediately engaged as a teacher, and in about two months' time was on her way to Marsovan to serve in that capacity. Aspasia united with the church last spring. For more than a year she had assisted

Mrs. Crawford in a mission school. She is still young,—only seventeen years of age. She has a good mind and a good heart. Mr. Riggs spoke well of her work to members of our station who met him in the winter.

Two Greek sisters left the school to be married to Greek pastors. They had not completed our course of study. We have had from time to time most excellent accounts of them from missionary friends. The one lives near Cesarea, in Dr. Farnsworth's mission, the other in Greece. Mrs. Kalopothakes has written of her very discriminating words of praise, as one who was ready to undertake anything that would help on the evangelical work. Maria Koustantinou is another, married less than two years ago to a Greek pastor, and now she is a widow with a little child. Maria was exceedingly anxious to complete her course of study. She had come to us as the betrothed of the young man whom she afterward married, and it was thought by those who first arranged for her admittance into the school two years before I came here, that she was already well fitted to fill the place for which she was designed when two years ago last summer she had completed her fifth year as a boarder in the school. She had started with the merest rudiments, not knowing how to read, and ignorant of sewing. She made slow but sure progress, and was a most satisfactory pupil. Hence it was a great grief to her and to me that her course of study had to be interrupted at just that point. She is now living in her native village, Sartovan, six miles from Adabazar. She will probably be employed as a Bible woman. Her husband was a very earnest Christian worker.

In a village near the Black Sea live a family who have exerted a very marked influence on the community where they live. Theirs was at first the only Protestant family in the place. They held services and a Sunday school in their own house, and the wife's influence was greatly felt in the community. She received such education as she was capable of receiving in this school. She is known as a very devoted Christian.

One of our Greek girls is teaching in Cesarea, and another in Smyrna. Each of these girls had need of work as a means of self-support, and the places opened for them.

Elene Aidonidou was another early pupil of this school. She went from here to Athens, and there took a course in Greek, and received her diploma from the Arsakiou. She taught in Mr. Brooks's school in Constantinople, and when that school was given up went with the transferred pupils to the Home School, where she taught several years.

A very charming Armenian girl was for some years a member of this school. She did not complete the course of study, but returned to her home and remained there until she was married. Her family are of the old Gre-

gorian Church. We were told of the home influence she exerted,—of her gathering members of the family for daily prayer, and of her Bible readings with them. I think she is now in America. Her husband has wealth and large business connections.

ODOOVILLE FEMALE BOARDING SEMINARY.

THIS Institution had its commencement in 1824, under the care of Rev. and Mrs. Winslow, with twenty-nine pupils. The next year the pupils were removed to Mawpay for three years, under the care of Rev. and Mrs. Spaulding, on account of the ill health of Mrs. Winslow. At the death of Mrs. Winslow, in 1833, Mr. and Mrs. Spaulding were called to Oodooville to take charge of the Seminary, where they remained for nearly forty years, till the death of Mrs. Spaulding, in 1893. Miss Agnew was appointed Principal in 1840, and continued uninterruptedly for nearly forty-two years at her post.

Seventeen educated natives have been connected with the school as teachers, and several of the graduates have also acted as assistant teachers. In 1838 there were one hundred pupils in the school. This number was continued till 1856, when it was reduced to fifty. Now there are over one hundred pupils. The whole number of pupils admitted from the beginning up to the present time amounts to nearly a thousand. With rare exceptions the graduates were all members of the Church of Christ, and many of them are wives of pastors, preachers, catechists, teachers, doctors, lawyers, and other government officers, and are leading a good Christian life. Some of the first graduates have seen children of the fourth generation. Several of the graduates are employed as Bible women and teachers.

About eight years ago the school was accepted by the government as a training school. Besides presenting girls for the ordinary government standard examination, the school also presents girls in higher subjects, as mathematics, physiology, sanitation, drawing, etc. This year ninety girls were presented, seventy-eight of whom passed in the ordinary standard examination; fifty-six were presented in English, and twenty-eight in specific subjects, nearly two-thirds of whom were successful. We have at present a missionary lady principal, three schoolmasters, five mistresses and a matron on the staff of teachers.

The religious growth of the school is comparatively good, and the influence of the graduates in their homes speaks well for their training. Most of them are respected as consistent Christians and faithful workers in the Lord's garden, and use their talents for the glory of their Maker. Several have

given strong evidence of their faith on their deathbeds. One of our graduates of '92 died, after a married life of less than six months, on the 31st of last month. Her life has left a very good mark in the minds of several in her husband's house who were formerly strong heathen. Many such instances can be called to mind of those connected with the school.

FOOCHOW.

It is only a comparatively short time since we have had a fixed course of study in the Girls' Boarding School, so we have only regularly graduated two classes, numbering five each. It is exceedingly difficult to keep our pupils in school long enough to complete this course, so sometimes several years pass without a class being ready for graduation. The present class, numbering three, we have kept longer than usual; and we feel that when they leave us at the end of this school year, in January next, they will be prepared for work more fully than any others have been.

Of the first class, two graduated from Dr. Woodhull's medical school, and one of them is in charge of the dispensary in her absence, and doing very valuable work. The other died soon after her second graduation, but not till she had endeared herself to those whom she served so faithfully. The others, three in number, have all done good work as teachers in day schools in Foochow and in the country. Evangelistic work was added to their other duties. One of the three was called home less than a year ago, leaving an empty place in many hearts. One is at present almost the only educated person in the little country church where her home and work have been, and she has been faithful in many ways. The second class of graduates, like the first, were all professing Christians. Two are studying medicine, and the remaining two are teaching,—one in Miss Woodhull's school for women, and the other at one of the country stations. Every one has thus been engaged in Christian work, and some have been especially earnest and successful.

Besides these, there have been valuable workers who have gone out from the school either without completing the course or before it was fully arranged, while some have been lost sight of, and perhaps are for the time overcome by their heathen surroundings; but we believe the truth is still in their hearts, and that it will bring forth fruit in due time.

KOBE.

NINETY girls have been graduated from the regular, or academic, course of the school. Of these three are not living. I have not the figures, but I should think that nearly if not quite half of them must have taken at least

one year of post-graduate study, either here or in some other Christian school. Only two have as yet completed the equivalent of our three-years' course of college work, which was opened last year. 'One has the degree of B. S. from Carleton, two others expect to take degrees from Mt. Holyoke this year or next, and three more are also studying in American colleges.

Nearly half of the forty married graduates have husbands who are engaged in Christian work. About thirty of those still unmarried are either engaged in direct Christian work in connection with Christian schools or missionaries, or are preparing themselves definitely for such work. Only five have ever been graduated from the school without uniting themselves with the church. In each of the five cases the opposition of parents was the reason given for not doing so. We have not thought it best to urge girls to receive baptism without the consent of their parents.

Some of the graduates have done and are doing most valuable work as teachers, and several are making themselves felt in kindergarten work. Those who have married pastors or evangelists are active and energetic in church work, standing shoulder to shoulder with their husbands.

One of these pastors' wives was telling me the other day of the work she and her husband are doing in a large city. She said: "We have not yet organized a Christian Endeavor Society, but our young people are doing practically the same kind of work. We have a band of King's Daughters, and a few months ago they thought they would do something toward paying the debt of five hundred dollars on our new church; so they had a bazaar, at which they made forty-five dollars. This so encouraged the older Christians that they made a special effort to pay the debt, and almost all the money is pledged."

I need not tell you who is the leading spirit of that band of King's Daughters. As she told me of the Bible classes for women, the evening meetings and classes in which she took her share, I thought this wife of a city pastor was not behind some of her sisters in America in filling her time with church work.

CHINA.

MISS WAN.

BY MRS. HARLAN P. BEACH.

CHILD life in a heathen land! How many sad stories could be written of it! Here is one of a little girl who for a short time came within a missionary's notice. It was a gray, chill afternoon in December. In the inland

city of Tung-cho, in North China, a missionary had been holding a little meeting with women in one of the native houses. The small room, with its mud walls and floors and paper windows, had been crowded with women and children. As she sat on the brick platform like a Turk, while they pressed about her, she had noticed especially one little girl with an old face, who was accompanied by two small boys. When she had finished the meeting, and said the elaborate good-byes necessary to her hostess and her hostess' friends, these children followed her out in the street. As they went along a native Bible woman joined them and told her their story.

"They are neighbors of ours," she said. "Their father learned to take opium, smoked away the little money and land they had, and then died. The mother was afraid she could not feed and clothe the children alone, so one day she took a rope and hung herself in their courtyard. Now the poor things are taken care of by their grandmother; and that court has such a bad reputation that none of the neighbors like to go in."

"Do you not miss your mother?" the missionary asked of the little girl.

"Oh, yes!" she said. "I cry myself to sleep every night, thinking of her."

That was the beginning of a friendship with these little folks. Hardly a day would pass when the three would not come stringing into the missionary's house, ready to sit with her if she were sewing or studying, or to go with her if she went out. They were unusually talkative for Chinese children, and the missionary enjoyed their quaint remarks and comments on her foreign house and ways. She finally persuaded them all to go to school. The little boys learned readily and were docile pupils; but the little girl, Wan Ku Niang, as they called her, which meant Miss Wan, did not prove so teachable. One of the saddest inheritances of many Chinese little girls is an ugly temper, handed down from generation to generation, and poor Wan Ku Niang had such a legacy. School discipline and the teasing of little playmates seemed more than her fiery nature could stand, and the missionary was almost in despair over her fits of rage. But the new teachings began gradually to have some influence, and one day her friend bethought her of an experiment which seemed to produce more effect than anything else. She brought out a small American doll, sent her by a child on the other side of the ocean "for the heathen," and showed it to Wan Ku Niang.

"If you will try for a month to be good," she said, "I will give you this dolly."

The little girl looked longingly at the pretty painted face and the bright attire of the small piece of china, and said with firm lips, "I'll try!"

And try she did with the iron resolution which is also a part of Chinese nature, and at the end of the month carried away the doll in triumph.

Very soon after this a sudden and serious illness took the missionary away from her work for several months. On her return one of her first inquiries was for "Miss Wan."

"She is going to be married," was the astonishing piece of information she received.

"Married! That child!" she exclaimed.

"Yes," said the Bible woman, who knew all about her neighbors' affairs; "she's older than she looks. She's thirteen, though you would not think her ten. Her grandmother is tired of taking care of her, and says it's time she went to her mother-in-law's, and learned how to wait on her."

A day or two later, in the early morning, the missionary heard the sound of wedding music across the street, and knew the procession had come, with the musicians, and the bridal chair, with its scarlet, embroidered canopies, to bear away the little bride. She thought of her sadly for a few minutes, and put up a prayer for her, and then went about her various duties. But there was to be an unlooked-for episode in that day's proceedings. In the afternoon one of the missionary children ran in excitedly, and cried, "Oh, auntie! do you know Wan Ku Niang has run away?"

And this was the story of her wedding day: When the escort came to carry her in state to her husband's home, no Wan Ku Niang was to be found. Some time in the gray dawn the poor frightened child had slipped out, and hidden away, no one knew where. So the hours which were to have been spent in feasting and gayety had to be used in searching for her; and it was not until late in the day that she was found, crouching under the reeds close by the river.

To be hurried in disgrace into her bridal robes and the festive chair, and be carried to the belated feast to meet the wrathful welcome of her spouse and his mother, certainly did not make her initiation into the new life any easier. Whether it is harder or less bitter than she guessed, the missionary cannot tell, for the doors of that heathen home have shut her into a seclusion which only Oriental women know. But she hopes that the little doll has gone with her, and memories of the teachings of those last months of her child life. And perhaps, sometime, opportunities for seeing her may come again.

Dear American girls, who do not have to marry unless you wish to, will you not carry such as she in your sympathies and prayers, and reach out to them all the help you can?—*Young People's Weekly*.

JAPAN.

Mrs. Newell, of Niigata, writes under date of May 27, 1893:—

PERHAPS you have read in a recent number of the *Missionary Herald* a short note from one of Mr. Newell's letters in which he spoke of a young man, formerly a Buddhist priest, who suffered bitter persecution from his family after his conversion to Christianity. The persecution continued for months, every effort being made to induce him to give up Christianity, and failing in that, he was driven from his home. His family had forbidden his attending any school but a Buddhist institution, and so for the three years of his Christian experience it has been his constant, daily prayer that in some way he might be able to attend the Doshisha.

He was a constant reader, coming very often to the libraries of the missionaries to borrow books. His education has mostly been gained in that way. Dr. Davis made us a visit a short time ago, and we talked over the advisability of sending him to the Doshisha. He quite favored the plan, and so we have sent him down there. When he went we hardly knew where his expenses were to come from, but we felt quite convinced that we were doing right; and with a prayer that the way might be opened for his support, and that the boy would do his best work, we sent him off, really one of the most grateful boys it has been our privilege to assist.

This case has not been mentioned to enlist your help, for there is a sequel, and the problem has already been solved by the One whose ways are past finding out. The very next mail brought money sufficient to support the boy for two years; it came most unexpectedly from a society in one of the churches where Mr. Newell had worked during a summer vacation. And so it is that the loved ones in the home land, all working for the same cause, are, all unconsciously perhaps, becoming the instruments in God's hands for answering prayer and for carrying out the work of the Lord in these distant lands.

Some time ago one of the teachers of Kobe College wrote as follows:—

Our newest effort is a Sunday school, started by three of the college girls in our school chapel. It is their own idea, and they are showing a most earnest spirit in working for their little ragged parish. I was much amused yesterday to hear of one of their commercial transactions in connection with it. I had given them some old Christmas cards with silk fringes on the edge to use in their Sunday school; but the superintendent told me that some of the schoolgirls had bought them for a few cents each to send home as curios, and with this money the new Sunday-school teachers had bought fifty or more little tickets with Bible verses on them in Japanese,—and of course their commerce redounded greatly to the benefit of their school.

TURKEY.

This extract from a letter of Miss Lizzie Webb, of Adana, was sent us by a friend in St. Louis:—

THE kindergarten is proving a great success. We have forty children, from four to eight years of age. They are very happy; it is a real rest to go down to see them. I spend about three quarters of an hour there every day in singing, gymnastics, and marching. Christmas we shall have a tree for the two schools. We shall give only a little candy and a card to each one, but besides this, each child is to have a present sent by their parents. We shall sing some of the kindergarten songs, and have some recitations. Some of the songs are very pretty; with one called "Christmas Bells" they have little tiny bells they ring while singing. With another, "Swing the Cradle," they have little balls which they swing. Each child in the kindergarten has worked a picture card in colored worsted for either their father or mother. Little Grace Jenanzan, who was visiting there with her parents, wanted her mother to leave her there to go to the kindergarten, she was so delighted with it.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1893.

August.—Medical Missions.

September.—Thank Offering.

October.—A Chapter of Results.

November.—A Quarter of a Century.

December.—The Outlook.

MEDICAL WORK IN MISSIONS.

The Need.—Missionary literature abounds in incidents showing the crying need of this work, especially among the secluded women and children of heathen lands.

How it Opens the Way.—Note the results of Miss Howard's attendance upon Lady Li, in China. The relief of the Ranees of Koth, by Miss Norris; see the *Life and Light*, 1875, page 6; see the chapter on *Medical Missions*, in Vol. I. of the Report of the London Conference.

Work in the Dispensary.—As an illustration of how this work is done, see Dr. Pauline Root's articles on the Madura Dispensary in the *Life and Light*, September 1892, and in the *Mission Studies*, March 1893.

Country Work.—A leaflet by Dr. Root, published by the W. B. M. in Boston, gives a racy description of one of these busy tours. And in the back numbers of *Mission Studies* may be found illustrations of Miss Virginia Murdock's work in China.

Glances at what the Congregational Boards have Done. Mrs. Capron's work among Hindu women, Miss Norris in Bombay; see the *LIFE AND LIGHT*, 1874, pages 97 and 203; 1875, page 6; 1878, page 168. Miss Holbrook's work in Tung-cho; *LIFE AND LIGHT*, 1883, page 45. Mrs. Sarah Craig Buckley and Miss Richards, in Japan, Miss Woodhull's medical work in Foochow; see *Mission Studies*, 1891, page 49; *LIFE AND LIGHT*, 1892, page 315. Miss Murdock's work in Kalgan and Peking; see *Mission Studies*, April 1888, "News from the Piers," also sketch of Miss Murdock, *Mission Studies*, December 1889. Work in the Tung-cho Dispensary, *Mission Studies*, September 1892. Peking work, *Mission Studies*, November 1892. See Annual Reports of the missions.

Other Medical Work for Women. This topic may be made to cover much ground, and to include the work of the other denominations. It may also include a study of the Lady Dufferin movement.

Medical Work of the American Board. See Annual Report for 1892; also the *Missionary Herald*.

The Broad Work. Give statistics of the work in China, or in some other land as illustrating the whole. Give some facts concerning the work of the British societies. How much remains to be done?

Helps on all these topics may be found in the *Mission Studies*, published at 59 Dearborn Street, Chicago; price 35 cents.

JOTTINGS.

A DAY in charge of the exhibit of the three Woman's Boards of Missions at the World's Fair has pleasures which so overbalance the duties that these last fail to count. For instance, it was worth spending a certain Saturday in June in Division 38, Organization Room, Woman's Building, for the honor of being hostess to the benignant member of the Prudential Committee of the American Board, who came with his wife to look and chat, and who wrote his name with that of his wife in our register. "What a beautiful thing it is

to be good and to do good," said we to the next comer. If it sounded a trifle like the beginning of a homily, why, it was the fault of the gray head disappearing in the corridor.

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Later came a group of bright girls from Nebraska,—five of them. They had been, or were going, everywhere; and among the five there was little, we are sure, that they failed to see. They clustered about the photographs of missionaries and schools, and talked of the curiosities in the cabinets with an intelligent interest which proved them deserving of their great opportunity at a World's Exposition.

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Two ladies paused at the entrance. They looked tired, and we knew ten minutes of repose in the comfortable chairs in the cool compartment, shut off by its silken curtains, would do them good. "Come in and rest," we said. They fell into conversation with each other, and since we did not ask their names and they did not tell them, and they talked so loud that we could not help hearing, why should we not repeat to you what we overheard? "How do you like your new minister?" said one. "His sermons are fine," responded her companion. "Mrs. Brown, who spent last winter in New York, says she didn't hear a sermon to compare with what our minister gives us every Sunday. But some way we don't seem to have much church life. The ladies thought we ought to have a children's missionary society, and I said I would start it. It went very well for two months. The children liked it. Miss Towne, from New Mexico, talked to them at one meeting. Then the minister sent word that we mustn't sing any more. It disturbed him in writing his sermon. You see we meet in the vestry, and his study is close by. I went to him and told him that the children really couldn't get on without singing, but we would shut the doors and sing low; or perhaps he could study at home, during that one hour, once a month. He said that would never answer. He would lose his train of thought. He considered missionary meetings foolishness, anyway. Well, I hated to have any trouble with the minister, and so I told the children at the next meeting that the weather was getting warm, and we wouldn't have any more meetings until fall."

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A dear grandmother came with her two little granddaughters. We began telling her about the treasures, but she said: "We know about them; we have been here before. The children and I think it is a sweet place to rest, with the missionaries looking down upon us."

WORDS FITLY SPOKEN.

"Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."—*Phillips Brooks*.

Miss Dudley says of the Bible reader's work:—

I believe the great masses of the women are to be reached through such work as this. With no disparagement to other work, this must grow if the people are to be reached, and until this is done Japan will not be evangelized.

"Prayer is the only power that can solve this problem of the salvation of the world."—*Rev. C. F. Gates*.

"I believe in foreign missions, because but for foreign missions a large part of the New Testament would never have been written: for three of the Gospels, more than half of the Acts, all of Paul's Epistles excepting Hebrews, John's Epistles, Peter's (partially), and the Revelations were written concerning, or for the instruction of, foreign missionary converts."—*Mrs. Henry Plant*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1893.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chenoa, 5; Chebanse, 12; Chicago, Covenant Ch., 25 of wh. to const. L. M. Miss Eleanor Miller, 58, First Ch., of wh. 25, Mrs. C. H. C., to const. L. M. Mrs. E. E. Wallace, 94.75, Green St. Ch., 6, Leavitt St. Ch., 28.38, New Eng. Ch., 16.50, Plymouth Ch., 171.75, Union Pk. Ch., 14; Chandlerville, 10; Crystal Lake, 6; Elgin, 20; Greenville, 9.50; Naperville, 5.60; Marseilles, a Friend, to const. L. M. Mary C. Toulouse, 25; Poplar Grove, 4; Ravenswood, 42; Rogers Park, 8; St. Charles, 7.10, 543 58	
JUNIOR: Alton, Ch. of the Redeemer, 6.85; Galesburg, First Ch., 30, Knox Sem'y, 5, Knox College, 82.30; Glencoe, 3.85; Jacksonville, 10; Rogers Park, King's Daughters, 10, Rockford Coll., 15, 163 00	
JUVENILE: Glencoe, Opportunity Club, 48.53; Ravenswood, 5; Wheaton, Light Bearers, 3, 56 53	
SUNDAY SCHOOL: Chicago, First Ch., 34.58, Union Park Ch., 2; Hinsdale, 25, 61 58	
SILVER FUND: Beverly 1; Chicago, 1, Lake View, Ch. of the Redeemer, Mrs. Lyman Baird, 25, Plymouth Ch., 88, Tabernacle Ch., Coral Workers, 11.50; Elmhurst, 25; Galesburg, First Ch. of Christ, to const. L. M. Mrs. A. M. Davis, 31; Glencoe, Y. L. Soc., 11.45; Longwood, Mrs. C. O. Howe, 12.50; Naperville, 9; Jacksonville, Y. L. Soc., 5; Ridgeland, 27; Wilmette, Y. P. Soc., 5, 252 45	
JUN. C. E.: Chebanse, 2.06; Chicago, Union Park Ch., 3.70; Winnebago, 7.50, 13 26	
Total,	1,090 40

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 5.66; Atlantic, 23.25; Bear Grove, 2.50; Cedar Rapids, 50 cts.;

Central City, 2.50; Charles City, 16; Council Bluffs, 27.66; Davenport, 3; Farragut, 10; Grand View, 2; Grinnell, 20.70; Newell, 10.20; Ogden, 2.20; Old Man's Creek, 2.50; Postville, 10; Wittenberg, 15.20, 153 87	
JUNIOR: Des Moines, Plymouth Ch., 45 00	
JUVENILE: Cedar Rapids, Busy Bees, 1.48; Sioux City, Willing Hearts, 5.50; Traer, Coral Workers, 7.50; Webster City, Cheerful Givers, 20, 34.48	
SUNDAY SCHOOL: Des Moines, Plymouth Ch., 12.03; Dubuque, First Ch., 5.34, 17 37	
C. E.: Le Mars, 11 80	
SPECIAL: Waterloo, C. E., for Marash, 6.31; Wittenberg, Th. Off., for Mrs. Geo. White, 5, 11 31	
SILVER FUND: Cedar Rapids, 1; Busy Bees, 2.10; Central City, 20; Chester Center, 1; Estherville, 1; Davenport, 4; Des Moines, F. H. B., 1, 30 10	
Total,	303 93

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Breckenridge, 1.75; Detroit, First Ch., 104.50; Flint, 17.25; Galesburg (with 11 to Silver Fund), to const. L. M. Mrs. Mary Van Buron, 14; Grass Lake, 5.92; Grand Rapids, Park Ch., 48.24; Kalkaska, 2.60; Manistee, 25.10; Pontiac, 3.50; Romeo, 30; Sandstone, 8.72; Three Oaks, 13.18, 274 76	
JUNIOR: Detroit, Woodward Ave. Ch., 26; Hudson, C. E., 10; Upperpeninsular, 15, 51 00	
JUVENILE: Ann Arbor, 7.40; Chelsea, Happy Messengers, 2; Detroit, First Ch., 25; Greenville, 1.70; Oxford, Morning Star B., 10, 46 10	
SUNDAY SCHOOL: Ann Arbor, 36 00	
SILVER FUND: Galesburg, 11; Manistee, 29, two Sisters, 2, 42 00	
Total,	449 86

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Benson, 7.35; Mazeppa, 75 cts.; Minneapolis, Park Ave. Ch., 41.94; Northfield, 67.73,	117 77
C. E.: Mazeppa,	7 25
SUNDAY SCHOOL: Douglas, 1.80; Northfield, 15,	16 80
THANK OFFERING: Mazeppa, Mrs. Struthers,	5 00
SILVER FUND: Minneapolis, The Misses Mason, 2; St. Paul, St. Anthony Park Ch., 15; Wadena, Y. L., 7,	24 00
SPECIAL: Northfield, Mrs. Weeks' and Miss Moulton's S. S. classes, for Bure Shing in Miss Abbott's Sch.,	22 00
	192 82
Less expenses,	8 10
Total,	184 72

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Breckenridge, 7.50; St. Louis, Pilgrim Ch., Silver, 6.24, Mrs. A. P. Forbes, Silver, 25, Mrs. Kelley, Self-denial, 13.45,	52 19
JUNIOR: St. Louis, Central Ch.,	3 00
Balance,	4 81
Total,	60 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., bequest of Mrs. W. C. Jacobs, 25, Aux., 25, West Ch., 25; Cincinnati, Central Ch., 30; Cleveland, Bethlehem Ch., 13; Geneva, 15.75; Huntsburg, 17.05; Jefferson, Miss Alta Wilder, 5; Mansfield, 39.47; Marysville, 5; North Bloomfield, 3; Painesville, 39.80; Ravenna, 15.44; Steuben, 10; W. Williamsfield, 12,	280 51
JUNIOR: Painesville,	15 00
C. E.: Geneva, 10; Andover, Jun., 5,	15 00
SILVER FUND: Austintown, Mrs. C. S. and Mrs. I. F., 2; Cincinnati, Central Ch., 23; Columbus, Eastwood Ch., of wh. 25, from Mrs. V. C. Ward, 75; Huntsburg, 5; Jefferson, 6; Mansfield, of wh. 50, from Miss S. M. Sturges, 75; Marietta, First Ch., Mission Band, 3; Ravenna, 6.25; Toledo, First Ch., 50,	245 25
Total,	555 76

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, Sioux Falls, Treas. Armour,	10 00
SILVER FUND: Aberdeen, 1.50; Frankfort, 2; Milbank, Cong. Ch., 2,	5 50
C. E.: Belle Fourche,	2 00
Anon.,	10 00
	27 50
Less expenses,	3 50
Total,	24 00

OMISSION: The above Anon., 10, was omitted from So. Dakota report in January LIFE AND LIGHT, but was included in final total.

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.55; Eau Claire, 30; Hayward, 13.80; Hartland, 6.32; La	
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Crosse, 9.18; Milwaukee, Gr. Ave., 33.75; Necedah, 12,	107 60
SPECIAL: Appleton, Miss Angie Smith, for a teacher in Battalagundu, 12; Endeavor, Mrs. Child, Th. Off., 5,	17 00
SILVER FUND: Delavan, a Friend, 2, Endeavor, Mrs. Child, 1.50; Kenosha, 2; Milwaukee, Pilgrim Ch., Pilgrim Workers, 5, Gr. Ave. Ch., 2; Spring Green, Mrs. M. E. Davies, 1; South Milwaukee, 17; Viroque, Coral Workers, 5,	35 50
JUNIOR: Hartland, C. E., 3.68; Milwaukee, Gr. Ave. Ch., 25; South Milwaukee, C. E., 1.75,	30 43
JUVENILE: Arena, First Ch., Willing Workers, 1.11; Oshkosh, Zion Ch., Willing Hands, 2.50; Rosendale, Pearl Gatherers, 3.20,	6 18
	197 34
Less expenses,	13 74
Total,	183 60

LIFE MEMBER: Eau Claire, Mrs. R. H. Chute.

CALIFORNIA.

Santa Barbara,—Miss Eunice W. Blanchard,	65
Total,	65

LOUISIANA.

New Orleans.—University Ch.,	7 63
Total,	7 63

MASSACHUSETTS.

Bradford.—Bradford Academy girls, for Oorfa kindergarten,	10 00
Total,	10 00

MICRONESIA.

Ruk.—Sale of fish net and mat made by women and girls,	2 00
Total,	2 00

NORTH CAROLINA.

Per Miss Cathcart: Fallston, 3.53; Gastonia, 2.03; King's Mountain, Lincoln Acad. and S. S., 21.44; Washington, 3,	30 00
Total,	30 00

NEW YORK.

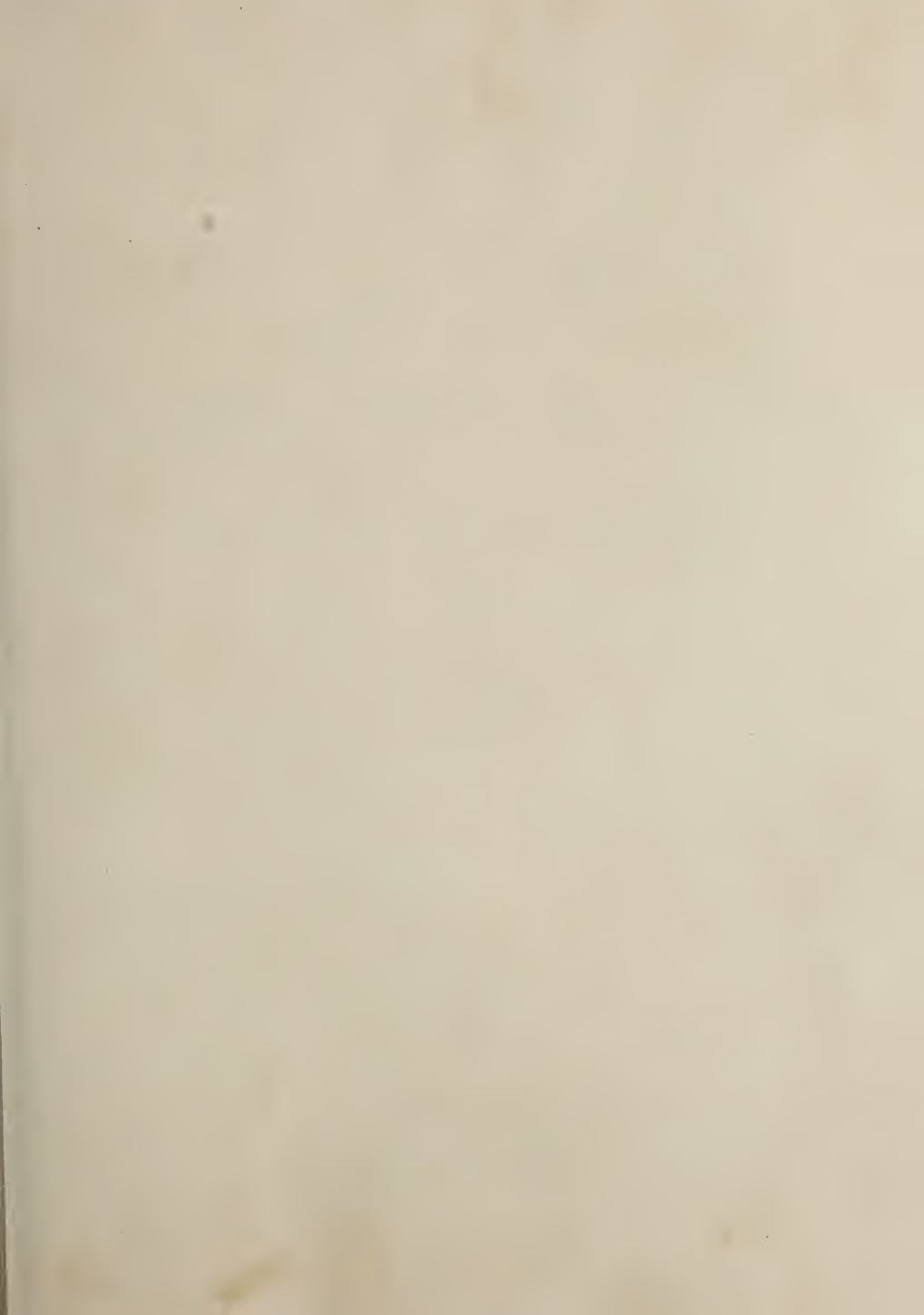
New York.—Mrs. R. A. W. Bowen, Kobe, 100, Silver, 25,	125 00
Total,	125 00

TEXAS.

Austin.—Tillotson Inst., 7; Sherman, 8,	15 00
Total,	15 00

MISCELLANEOUS.

Omitted from May LIFE AND LIGHT, included in total; Sale of leaflets, 17.83; boxes, 4.80; envelopes, 2,	30 63
Sale of books donated, 6,	
Receipts for month,	3,032 55
Previously acknowledged, less 7.35 by error,	34,504 00
Total since October,	\$37,536 55
MISS JESSIE C. FITCH, Ass't Treas.	



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